

# The Catholic Educational Review

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## SOME MIRRORS OF YOUTH<sup>1</sup>

### I

"I could not get to the other side." Thus the English poet, William Blake, ends one of his poems, describing an attempt to regain his lost childhood. Between the child and the man lie the withered years, and age can never regain the "first fine careless rapture of youth." Experience is something the young want and something that the old want to get rid of—that truth is responsible for all the weeping and laughing philosophers of the ages. A sharp-eyed little girl discerned the difference between youth and age when she said, "Children do not want to sit still, but grown people want to sit still." That is the tragedy of age: we get so we want to sit still. And than age there is no more effectual cloister. Withered hopes are its pavement, burnt-out stars its candles, and its breviary the praise of past time. Feel your receptive faculties withering within you, and you feel the death-dance of your blood, lose your capacity for wonder and you are knocking at the cloister gate. But childhood and youth are free of a world of waving phantasies; it thinks its own thoughts, speaks its own language, and has its own magical country. The domain of youth, as William Allen White says, "was old when Nineveh was a hamlet; it is ruled by ancient laws, has its own rulers and idols, and only the dim, unreal noises of the adult world about it have changed."

The child of today is the man of tomorrow, but the youth of today may assume control of things before the next sun-up. This of itself is more than sufficient reason for the study of psychology and of adolescent personality. The concept of power, rightly

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<sup>1</sup> A few notes on Child and Adolescent Psychology as viewed in contemporary fiction.

understood, holds in it the whole meaning of life, and the possession and extension of that power, or its atavism, is identical with a successful life or with failure. We need not pause here on the manifold implications of this thought. The professional man, the educator, the priest, knows it only too well. It is his business to know life and to be able to interpret it aright—not for himself alone but for all men. For every priest and every educator can fit himself the words of the Great Priest and the Great Educator, "I am come that you may have life, and may have it more abundantly."

Especially does he or she need to interpret it for the young. Generally speaking the old have either found their life or have missed it irreparably. The sands have run, youth has slipped through their fingers, and lies shattered in a thousand pieces; they are what they are and will remain so. As the tree falls, so will it lie. But childhood is forever at the threshold, youth is eternally at the crossroads. And here is where the priest and the teacher comes in. With the aid of knowledge and humility he endeavors to help the young of one age to profit by the mistakes of the last, to build towers upon the ruins of the past. Yet in this art of arts, which is the science of souls, there is but one tool that the moulder of souls may use, and that—intelligent understanding. Intelligent understanding, by means of which he can advise people who come to him how to plan their own lives and work consistently toward a splendid goal. It is doubtless true that many souls are ruined by imprudent direction. Nevertheless this is an important point. After parenthood there is nothing greater in the world than to fire the young with white enthusiasm, to stir in them great ambitions, till they ache as "with unappeasable hunger for unattainable food." We need, of course, to be concerned about the leakage of faith in our schools, the ruin of great talents, the dry-rot of fineness, the besmirching of ideals. But we need also to be concerned about the leakage of genius. Too many Sir Galahads are left needlessly to the mercy of the winds and the night; too many poets are turned into cab drivers; too many wither at the heart. Had such a set of principles, such a body of literature existed fifty years ago as exists today upon this subject, the Abbe Gaume need not have complained in his day that every young man who became an artist must choose between his art or his morals.

## II

Up to the present man's mental training, his perceptions, his consciousness and his reason, in a word his literature, have from one point of view been exercised for the purpose of maintaining himself in this world. As the great lexicographer, Samuel Johnson, observed, every good book ought to have its justification in one of two things, either to help us enjoy life or to endure it. But the literature of the present and a large part of the literature of the coming age will, I believe, be concerned in helping man, "the paragon of animals and quintessence of dust," to at least partially understand the mystery he is to himself. At the crest of what has certainly been one of the most active periods of the world's history thought and investigation has again turned within itself to endeavor to understand its own processes—to explore and chart the internal life as attempted not even by Epictetus or St. John of the Cross. It is not our place to consider here the value of the New Psychology to the priest or educator, though that value must be apparent even at first sight to a thinking man.

The understanding of impulse and desire, the governance of emotion, the plan of life and the deviations from it are not within our present scope, but we want to point out unequivocally that along with the advance of the New Psychology there has been a similar, a definite, and an equally successful advance in literature, so successful, in fact, as to give genuine scientific value to a great deal of the fiction of childhood and adolescence of our day.

## III

There are a number of reasons why the novel is especially fitted for this work. The novelist's aim is to see life and to see it in the right perspective. He does not, as the scientist, take a man, remove him from his environment, and study him with reference to a certain truth or class of truths; he studies him in reference to all truth. As a novelist he is propagandist for no system, but since the novel is a criticism of life, he tests every theory by life, by the test of experience. Then if his work be true and vital, any theory or system involved will stand or fall by itself from the amount of truth in it. Do not think that he sits idly by the feet of the philosopher and writes

novels to prove a point. That were useless. Both the psychologist and the novelist draws liberally from life, but with this difference, however, it seems to me that the novelist does so with a truer sense of proportion. He not only endeavors to see life truthfully but to see it as a balanced whole. Thus the perfection of the new psychologist is really the psychological novelist. In the present phenomenal popularity of the novel over other literary forms, when the contemporary man has something of real value to say, nine times out of ten he says it in the form of a novel, knowing it will be understood more easily, be better tested in that mould, and reach countless readers who otherwise might never hear of it. In a word, this is the reason for the New Realism in the contemporary fiction of childhood and adolescence.

#### IV

For the last few years have seen a movement so full of strength, sincerity and beauty that it has cleared the ground of a great deal of accumulated cant of English fiction, and promises a literature which shall attempt to draw life as faithfully as possible. To label a movement is sometimes enough to kill it, yet the new school seems to survive vigorously enough their name of the New Realists. To understand the aim of the new realists in literature, we must remember that the conventional, the old-fashioned realist endeavored to mirror in his pages the material conveniences or inconveniences of life—in a word, to paint the external. But the new realist sweeps all this aside, pierces straight to what is to him the center of the universe, man himself, and to the center of man, the human spirit. In emotional and spiritual analysis of a deeply intimate turn he sketches the achievements of the soul. Hardly even is he interested in plot as such, remembering, as George Eliot said, criticising one of Mrs. Gaskell's novels, that life generally does not move toward curtains, but he endeavors to time his climaxes with those of life, the climax of youth in particular. For youth is the very stuff and essence of all these novels.

The movement, as Arthur Waugh, the English critic, remarks, "is a sincere, definite, and successful attempt to speak the truth about the things that belong to the peace of the human soul." It is *definite* since it has sloughed aside all manner of outworn conventions as regards prose fiction. It is *sincere* because it



speaks the truth about the facts of human nature, banishes sentimentality (we hope forever), and recognizes the imperial claims of romance. It is *successful* because of the addition of truth and beauty it has made to the language, and because it has changed the method of writing fiction for a long time to come. The progress of the movement, in special relation to the fiction of adolescence, as viewed in its finest achievement and the value of these books in reference to the understanding and training of youth is a question of proximate interest to the priest and educator.

## V

A note on the first and now almost forgotten novel of this school, perhaps even forgotten by the author himself, Mr. H. G. Wells. When in 1900 Wells wrote "Love and Mr. Lewisham" he was concerned above all in depicting a young man, intensely self-conscious of his own possibilities, quite abnormally self-centered and vain, whose life was invaded by sentimentality and swept away from its bearings by the consequences of a young and undisciplined emotion. Mr. Lewisham, who is, by the way, a schoolmaster, makes shipwreck of his career, but the disaster makes a man of him. Youth is the essential mood of the theme, and Mr. Lewisham as all these juvenile personalities is struggling primarily not against the world but in the meshes of his own temperament.

## VI

The first, and among the greatest of these novels, is Romain Rolland's "Jean Christophe," in ten volumes, one of the longest novels ever written and described in its English edition as "fifteen hundred pages of turmoil, conflict, and desire." Until the publication of "A La Recherche du Temps Perdu," by Marcel Proust, which is more like an encyclopedia in which the collaborators were Henry James, Emanuel Kant, and Feodor Dostiewsky than it is like a novel, until this time "Jean Christophe" was considered an almost insuperable feat in novel writing. The achievement stands out even more clearly now than before, since the pages of Proust are so involved as to be largely incomprehensible, while Rolland's are clear as crystal, limpid as light.

The history of the development of a musician of genius, as

William Lyon Phelps observes, "from his birth-cry to his death-rattle," Rolland conceived of the life of his hero and of the book as a river. It is the life of Jean Christophe, and the river of his consciousness is explored as though it were absolutely uncharted. As Gilbert Cannan, the English translator, observes, "Nothing that has ever been said or thought of life is accepted without being brought to the test of Jean Christophe's own life." In the later volumes dealing with his life and career in Paris we are not primarily concerned, though we may remark that there are so many digressions (and disquisitions) on art, politics, and religion as to make it almost an outline history of Europe during the first decade of the present century. Nevertheless in the first four volumes there exists what is a remarkable psychological document of the age. The first two books, "The Dawn" and "Morning," carry the child from the moment of his birth to the opening of youth at the age of fifteen; the third and fourth volumes, "Youth" and "Revolt" respectively, accompany him through the succeeding five years to youth's coming of age, when at the age of twenty his honesty has made it impossible for him to live on in the little Rhenish town of his birth.

These books are indeed a rich find to the student of childhood. One reads "The Dawn" and watches the gradual development of consciousness and responsibility in the child mind, unfolding like a flower; he follows the growing boy through the bosky woodlands, sees him in various relations with his elders and his equals; "listens in" on his dreams and thoughts, hears with him the humming of insects like an army under a summer evening, the midnight song of the river and the wind as they rush by the window near which the child is sleeping; follows him through the quarrels and splendors of adolescence, through the stirrings of friendship, passionate sentiment, and first love—and leaves him in the gray of the winter morning high on the hills with the bells and towers of the little town far below him in the distance, the morning cry of the cock in his ears, the thought of Peter with hope born out of sorrow in his heart, and on his mouth, as the icy wind of twenty years old blows upon him, the symbolic words: "Blow, blow! . . . Do what you will with me. Bear me with you! . . . I know now whither I am going."

A quotation may better hint the wealth of what we speak of.

Probably no one will ever write more intelligently about the infant mind than does M. Rolland.

The little world known to the eyes of the child all that he can see from his bed every morning as he awakes, all that with so much effort he is beginning to recognize and classify, so that he may be master of it—his kingdom is lit up. There is the table where people eat, the cupboard where he hides to play, the tiled floor along which he crawls, and the wall-paper which in its antic shapes holds for him so many humorous and terrifying stories, and the clock which chatters and stammers so many words which he alone can understand. How many things there are in this room! He does not know them all. Every day he sets out on a voyage of exploration in this room which is his. Nothing is immaterial; everything has its worth, man or fly. Everything lives—the cat, the fire, the table, the grains of dust which dance in a sunbeam. The room is a country, a day is a lifetime. . . . He is weary; his eyes close; he goes to sleep.

The man who wrote the following sentence about the weeping of a child certainly is not far from the heart of childhood:

After he had exhausted to the last drop the incredible store of tears that is in the eyes of a child, he felt somewhat comforted.

If there is a better description of physical youth than this, it does not exist in English.

His blood ran bravely, calmly through him. His limpid senses received the smallest impressions simply and freshly. . . . He smiled in his happiness, and felt himself alone: alone as he had always been in a divine solitude.

We might linger for a long time over "Jean Christophe," but after all, great as the work is, there are differences between the Alsatian and the English-speaking boy. Michael Fane in Compton MacKenzie's "Sinister Street" is, to our eyes, much more normal in every way than the child Jean Christophe, and hence infinitely more valuable for our purpose. So, with Mr. Arthur Waugh, we may pass "into the rich summer garden of adolescence, where we open the enchanted pages of Mr. Compton MacKenzie, and are made free of a new world of fluttering dreams and passions. Here at last is the new movement in full flower, with sincerity and beauty wandering hand in hand through a veritable Odyssey of youthful susceptibilities."

SPEER STRAHAN.

*(To be continued)*

## THE SOWER SCHEME

The editor has asked me to write a brief explanation of the syllabus in religious instruction known as "The Sower Scheme." The first thing to say is that there is nothing very remarkable or unique about it; it is simply one of the various attempts at improving the teaching of religion that have been made in different countries since the decree of Pius X on children's communion, and especially since the war. If "The Sower Scheme" has been heard of more than others, it is partly because of its association with the educational journal of that name, in which it first saw the light.

In its essence the "Sower Scheme" is simply a certain way of using the English Catechism-book in school. English children are bound to go to school at the rather too early age of five and remain there until fourteen; most of the Catholics attend the Catholic parish schools, where a definite time up to an hour a day may be given to religious instruction. In the use of this time the official Catechism-book naturally plays a large part ( I use the phrase "Catechism-book" to avoid any misunderstanding; in England we call it simply "the Catechism," but I notice that in other countries the word "Catechism" is often used for the class where instruction is given or for the system of giving it). The English Catechism-book is a book of roughly 400 questions and answers; according to the method which has been traditional in our schools, the memorizing of these 400 answers formed the most prominent part of the religious instruction; it was begun at five years old, completed at perhaps eleven and then kept up constantly; and at every stage the children were regularly tested in it by visiting examiners. I do not mean that the memorizing was the only form of religious teaching; some explanation of the words was also called for, and there was also Bible history and preparation for the Sacraments and so on; and of course good and zealous teachers could get a good deal of success with the system, as they can with any system. Still it is true that the memorizing of the Catechism-book (let us call the process "Catechism-book-drill" for short) was the most prominent thing and occupied a very large amount of time.

Many of those who had to work this system, including the

authors of "The Sower Scheme," were impressed by several considerations:

1. That the Catechism-book-drill was very likely to result in associating religion in the child's mind with school-drudgery of a wearisome and largely meaningless kind, all the more as the process went on for the whole nine years, often covering the same ground over and over again towards the end.

2. The Catechism-book-drill is not specially good considered as instruction, because it consists mostly of definitions and formulas; in fact, of definitions and formulas which were not even written with a view to children. However well the children knew the Catechism-book words and their meaning, it seemed that what they knew was a printed book rather than any religious realities. To at least one observer who had favorable opportunities in the Army for studying large numbers of Catholics who had passed through our system of religious instruction, it seemed that what had survived in the ordinary man's mind was not at all the Catechism-book but the practical instruction he had received in going to the Sacraments; this proved the value of Catholic schools, but seemed to point to possible improvements in method.

3. Another strong objection to the emphasis placed on the Catechism-book-drill was that if done thoroughly it left little time for things which are just as important and perhaps more so for children, such as Church Music, study of Holy Scripture, especially the life of our Lord, stories of the Saints and Church History, and so on; nor are such things likely to get much attention so long as a visiting examiner concentrates on the Catechism-book-drill.

4. Another strong objection was that the Catechism-book-drill was educationally unsound in so far as it was being applied without much variation to children of all ages, from the babies of five to the lads and lasses in their early teens; here again, of course, good teachers would make plenty of difference in their ways of teaching different ages, but the system did not contemplate much difference and the teachers of average and under-average quality were not likely to do better than their system. In this respect especially, the teaching of religion seemed not to be keeping up with the rapid advance that was being made in all the secular subjects.



Granted the force of these considerations, what remedy could be suggested? The diocesan superintendents (religious inspectors we call them in England) have been working at the problem each in his own schools; other priests and teachers have thought about it, too, and there have been various views. One remedy would have been to abolish the Catechism-book altogether from school. But this would have been rather negative and would have left the teachers too much at a loss for a substitute. Also it would have been much too drastic; some definite verbal formulation of doctrine is obviously necessary; and if there is a common formulation like the Catechism-book, well known to everybody from school days, it provides a sort of mental bridge between the laity and their seminary-trained priests which can be made infinitely useful in sermons and so on. Another possible course would have been to ask for a shorter and simpler Catechism-book for school purposes; something very much shorter; written not indeed in baby-language but with the needs of school children kept in view; something less preoccupied with post-Reformation controversy and more concerned to bring out the central truths of our Faith. This might have been a desirable idea, but it would have seemed extremely novel to most Catholics in England and would have needed years of urgent advocacy before its adoption would even have been considered. Meanwhile it was desired to offer some help to teachers and school children at once, and make some practical suggestion which would stand a chance of immediate acceptance; and the result is to be seen in "The Sower Scheme," which may therefore be regarded as what they call a "characteristically English compromise."

"The Sower Scheme" takes the existing Catechism-book as it stands and sets out to make the best of it as an instrument for teaching the Catholic Faith in school. In the first place it reduces the Catechism-book-drill by directing that only 100 out of the 400 answers are sufficiently important in their actual wording to be memorized; the rest can be used as one would use any other school book. Again, the Catechism-book becomes the textbook (so to speak) for the four middle years of school life from the age of 8 to 11, inclusive; these four years are chosen because as the Scheme says: "With his intelligence rapidly developing and his memory working at its best, the child is now ready



to take in the facts of religion in something like logical order if only we will remember that he is still a child." This leaves the youngest children (aged 5 to 8—they are called "Infants" in English school terminology) and the seniors (aged 12 and after) more or less unprovided for, and the remaining parts of the syllabus are an attempt to provide some religious instruction more specially adapted to children of these particular ages.

A bird's-eye view of "The Sower Scheme," then, can be given as follows:

It is a scheme of religious instruction for nine years from 5 to 14. It falls into three periods. The first period, for Infant School, covers the whole ground of our religion but in rudimentary and child-like fashion, by means of simple talk and pictures and stories, without any Catechism-book; everything leads up to and culminates in First Confession and Communion. The second period, for Middle School (aged 8 to 11, inclusive), is occupied with the Catechism-book; only its answers are taken not strictly in logical order, but redistributed according to their degree of difficulty and children's ages (there is really little displacement of order except in the first year; and it is not considered necessary for children to have a printed Catechism-book at first—they can be usefully occupied in making their own for themselves as they go along). In this Middle period, also, the stories are continued; from Old Testament and New Testament and also a good many stories of the Saints by way of laying a foundation for Church History. In the third period (the senior classes, aged about 12 and after) the Catechism-book is not, of course, forgotten, in fact it is kept up and used as a reference book; but there is now a proper course of instruction of secondary-school or high-school quality; it would take too long to describe it, and there is no very strict logical sequence about it, but it takes the student through the central doctrines of the Church, grouping them very much round the Person of Our Lord, illuminating them with many historical sidelights, and giving them a sort of practical bias all the time especially in the direction of the liturgical year and Catholic practices in general. I am quite aware that this third period, so stated, sounds a tall order, and as if it were built up in the air on some theory or indeed several theories; but as a matter of fact the theory has emerged from practice rather than vice versa; and this third

period has been found quite practical, but it is more in the nature of a set of suggestions than a rigid syllabus to be got through, and the teacher is expected to practice the gentle art of selection and omission.

I have described the Scheme in terms of the parish school, but, of course, it serves also for high-school purposes, too; in this case the third period is lengthened and a regular course of Jewish and Christian History is done instead of some mere historical glimpses here and there.

That is all there is to say, I think. In 1922 the Scheme was approved for optional use in the Archdiocese of Birmingham, and during the subsequent year or two a whole series of handbooks for teachers was published to go along with the Scheme; they do not contain ready-made lessons but rather material for the teacher to work upon—facts, ideas, illustrations and so on, and also occasional hints on teaching methods.

F. H. DRINKWATER, P.P.  
Editor, "The Sower."

## FRANCISCAN IDEALS AND ACHIEVEMENTS IN EDUCATION

To a casual observer the intellectual life of the Church may appear to be of a rigid and monotonous uniformity leaving but a scant margin for the display of individuality. A more intimate acquaintance will dispel this erroneous impression and make it clear that the Church makes generous allowance for legitimate personal aspirations and preferences and affords full scope for self-expression. Thus, the various religious orders represent the Christian ideal of perfection, but each one of them bodies it forth as seen through the medium of personal interpretation. All of them insist, of course, on the fundamental requirements of the common ideal, but there is a difference of emphasis, which results in a richness and variety, as they are observed in the realm of nature.

Naturally, this difference in the outlook upon the ideal of life will influence all other concepts. It will especially lend a distinct individuality to the ideal of education which a given order is trying to realize, for the ideal of the highest personal perfection is reflected in the ideals of education, since education is of necessity subordinated to the larger demands of life. Accordingly, we must look for certain differences in the educational ideals and methods of the various religious orders. Hence, there is justification in speaking of Franciscan ideals in education.

The Franciscan ideal of education is born out of the spirit of St. Francis, which is characterised by a strong mystic strain blended with a very practical appreciation of the realities of life, a love of the neighbor and a love of nature. It is modified by the peculiar Franciscan philosophy that contrary to Thomistic traditions has retained a certain voluntaristic orientation.<sup>1</sup>

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<sup>1</sup> "La volonté, cette faculté de l'âme, qui tient une place si prépondérante dans la vie de l'homme, est considérée par le Docteur Subtil comme la plus noble des facultés, contrairement à l'avis de saint Thomas qui donne le premier rang à l'intelligence." (R. P. Alexandre Berton, O.F.M., *Le Bienheureux Jean Duns Scot. Sa Vie, sa Doctrine, ses Disciples*; Levanto, 1917.) The warning not to confound Scotistic voluntarism with the modern type seems superfluous. We quote nevertheless the above author, who says: "Duns Scotus a été taxé de volontariste et de pragmatiste. Dans un autre paragraphe nous verrons le rôle que joue la volonté dans la doctrine du Docteur Subtil et comment l'on doit expliquer son praticisme ou pragmatisme, si praticisme ou pragmatisme il y a." (l.c.)

The contact with life and men which the Franciscan rule prescribes has not been without its influence on the educational traditions of the order.

The educational ideal resulting out of the interplay of these factors may be described as follows. It is democratic and practical. It aims at character building and personal moral perfection rather than at mere intellectual accomplishment. It makes service and usefulness the highest test of educational results. It combines intellectual development with will culture, laying particular stress on the latter. It is cultural in the sense that its final goal is the harmonious unfolding of the human personality with all its faculties, intellectual, ethical and esthetical. That an ideal of this type eschews barren intellectualism and does not cultivate science merely for science's sake goes without saying.<sup>2</sup>

A little reflection will show that this ideal is strikingly modern in its essential features. It exhibits unmistakable affinities with the best trends in modern pedagogics which is turning away from an unprofitable intellectualism and endeavoring to pick up the broken threads of the past. This actuality, so baffling at first flush, finds its easy explanation in the fact, not that the Friars have adopted modern fads and fashions, but that they have clung to the Evangelical ideal which though perennial and unchanging is always new and modern.<sup>3</sup> In view of this fact it is not difficult to understand that St. Francis and things Franciscan have become so popular in our days and exert such an irresistible fascination over the modern mind. Voluntarism, pragmatism, mysticism and realism contain their grain of truth. These elements of truth are to be found in the comprehensive

<sup>2</sup> "Nous venons de voir la science que saint François voulait pour son Ordre. C'est une science affective, aboutissant à une combinaison idéale des connaissances qui ornent l'esprit et des vertus qui sont la parure de l'âme, et satisfaisant en même temps soit les exigences de l'intelligence, soit les aspirations du coeur; science à l'orientation mystique, plus pratique que spéculative, plus enflammée que subtile, exempte cependant d'exaltations comme de curiosités." (P. L. de Carvalho e Castro, O.M., Saint Bonaventure. L'Idéal de Saint François et l'Oeuvre de Saint Bonaventure à l'égard de la Science. Paris, 1923. Cfr. also: Franciscan Studies, No. 2.: St. Bonaventure, The Seraphic Doctor. By Ludger Wegemer, O.F.M.; The Doctrine of St. Bonaventure Concerning Our Knowledge of God. By Vincent Mayer, O.M.C.; New York, Jos. F. Wagner, 1924.)

<sup>3</sup> "L'idéal franciscain n'est au fond que l'idéal de l'Evangile dans sa perfection possible . . . Ce qui caractérise l'idéal franciscain, c'est le relief pratique qu'il donne à certains points déterminés, que saint François détacha de l'Evangile et accentua plus que d'autres fondateurs." (Carvalho e Castro, l.c.)

synthesis of Catholic philosophy. They are accentuated in the Franciscan ideal of science and education. In this lies its significance. The mission of the Friars will accordingly be one of reconciliation.

Evidently the Friars of this country mean to carry out this mission. Breaking through their habitual reserve, they bring before the public their educational ideals and modestly speak of their achievements in the domain of education. Before the writer lie the reports of their educational conferences held in the last six years. These reports contain a wealth of information and are eminently readable. They prove satisfactorily that the traditions of scholarship have never been abandoned by the Friars and that their present achievements link up with the glorious days of the middle ages when Franciscan thought illuminated the world and constituted a ferment of intellectual progress. The continuity between those days and the present times has never been interrupted. That is evident from Fr. John M. Lenhart's historical sketch, entitled *Science in the Franciscan Order*. It is confirmed, if confirmation were necessary, by Fr. Alphonse Coan's paper on *The History of Franciscan Dogmatists*, and by Fr. Berard Vogt's succinct essay on *The Origin and Development of the Franciscan School*. There is no reason why the Franciscans should not again assume the leadership which once was theirs in the world of learning. The present intellectual revival in the Franciscan family is auspicious. It bids fair that they will again reconquer the position which once they held.

The contributions to the various reports are distinguished by thoroughness and accuracy. This could not be otherwise, for the Franciscan regards the pursuit of truth as a duty, as a service rendered to God and as a means of salvation. The same conscientiousness that attends all his other tasks he will also bring to his studies. One motive is the inspiration of all his activities. It lifts all to the same high plane of excellence.

Withal the present paper is neither meant to be a review nor a eulogy. It refrains, therefore, from pointing out the merits of the different papers. Intriguing as this might be, it confines itself to the task of showing that the Franciscan ideal of education as limned above still dominates the schools of the Friars and colors all their educational activities. A cursory glance at

the contents of the six reports proves this beyond peradventure.

The Franciscan ideal of education is democratic and practical. To our mind that is the same as saying that it is human or if you will humanistic, not in the perverted but the genuine sense. The humanistic disciplines are those that deal with history and language. To these the modern Franciscan schools give special attention. Proofs of this are the following papers: The Teaching of History (Fr. Felix M. Kirsch, O.M.Cap.); The Writing of History (Fr. Zepherin Engelhardt, O.F.M., a historian of no small repute); Methods of Teaching Latin (Fr. Philip Marke, O.F.M.); The Study of English in the Classical, Philosophical and Theological Departments (Fr. Ermin Schneider, O.F.M.); The Teaching of Literature (Fr. Constant Klein, O.M.C.); The Art of Language (Fr. Simon J. Archambault, O.F.M.); The Science of Language (Fr. Berthold Hartung, O.F.M.); and Language Studies in the Franciscan Order (Fr. John M. Lenhart, O.M.Cap.). This bald enumeration incidentally shows how methodically and exhaustively subjects are treated at these conferences. That the Friars cultivate intensely the study of languages is to be expected, since they are preachers of the Word and in this capacity need all the resources that may be derived from a proper training in the modern and classical languages.

Franciscans are interested in history because they are interested in man. It is this interest that inspires their historical research. It is this interest also that imparts to their historical studies the peculiar Franciscan twist. History to them is not a meaningless pageant. Nor is it a chaotic nightmare. It does not, if taught in the Franciscan way, lead to a contempt of humanity and cynicism. On the contrary, it proves inspiring, consoling and elevating.<sup>4</sup>

The pursuit of science is for the Franciscan one way of expressing his love for nature and nature's God. This manner of approach redeems Franciscan science studies both from futility and arrogance. Science also must help to make the better man and serve the highest interests of humanity. That is the Fran-

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<sup>4</sup>To Ben Hecht history is a "blurred procession upon which one looks down with one colossal contempt." Anatole France cynically remarks: "Les gestes de l'humanité ne furent jamais que des bouffonneries lugubres, et les historiens qui découvrent quelque ordre dans la suite des événements sont de grands rhéteurs."



ciscan point of view. It is set forth in Fr. Boniface Goldhausen's charming paper on *The Cultural Aspects of the Sciences*. It is likewise mirrored in two other papers dealing with the same subject: *Report of the Committee on the Science Course* (Fr. Joseph F. Rhode, O.F.M.) and *Equipment and Research Work in the Sciences* (Fr. Aloysius Fromm, O.F.M.). In the latter essay it is brought home to us that the Franciscans fully realize the need of a well-equipped laboratory and that they are abreast of the times in this important matter.

Though not of the world the Friars are not opposed to modern methods where these prove really useful. They adopt the latest labor-saving devices and exploit the most recent discoveries of experimental psychology. This becomes evident as one peruses the thoughtful paper of Fr. Ferdinand Green, O.F.M., on *The Curriculum of the Preparatory Seminary*. There is a modernity of tone and temper about this paper that strikes one as almost incongruous in a friar that wears the garb of a century long gone by. But modernity in manner is quite consistent with conservatism in principles. The same air of up-to-dateness pervades the paper of Fr. Albert O'Brien, O.F.M., treating the subject *Our Libraries and Their Management*. That the Friars have a keen eye for the practical needs of the day is evidenced by their efforts to stimulate literary activity among the members of the order. Fr. Gabriel McCarthy, O.M.Cap., deals with this topic. His worthwhile essay bears the inscription: *Training Our Students and Especially Our Clerics for Literary Activity and Productive Scholarship*.

The mystical flame kindled by Saint Francis and nourished by the great Franciscan Theologians is kept alive by the Friars of our days. For this we are thankful. Our age needs mysticism to warm the chilled soul of the living generation. It is a consoling thought to know that the gentle fires of mysticism are still burning brightly in the Franciscan schools. The world is the better for this happy fact. It is getting weary of a knowledge that leaves the heart unsatisfied. Two papers treat of the mystical phase of the Franciscan ideal. One by Fr. Sebastian Erbacher, O.F.M., with the caption *The Ascetical Element in the Education of Our Clerics*; the other by Fr. Edwin Auweiler, O. F. M., entitled *The Bearing of Scotistic Doctrines on Practical Theology*.

This sketch gives but an inadequate idea of the contents of the reports, for besides the formal papers they contain well-conducted discussions abounding with shrewd observations and timely suggestions. It serves, however, to indicate in a general way the nature of the educational work of the Franciscans. This work deserves to be better known and it is to be hoped that the annual reports, neatly gotten up in every respect, will accomplish this end. Educators can learn much from these volumes which are veritable mines of pedagogical lore and which will form a valuable addition to every library.<sup>5</sup>

The educational ideal shadowed forth in the reports which we have tried to analyse is safe and sound and at the same time refreshingly modern. It combines in the right proportion progressiveness and conservatism. By cultivating this ideal which grows out of the spirit of their Order, the Franciscans are rendering an invaluable service to American and Catholic education.

CHARLES BRUEHL.

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<sup>5</sup> Copies of the Reports may be obtained from the Office of the Secretary of the Franciscan Educational Conference: Capuchin College, Catholic University, Washington, D. C.

## TEACHING RHYME AND RHYTHM

"What is the difference between rhyme and rhythm?" The question was put to me once by a sophomore in a far-famed university. My first reaction to it was one of surprise—a "natural" surprise that led to the mental questioning: How had the sophomore managed throughout all of his previous scholastic studies in elementary and grammar school grades, in high school, and in the freshman class of his college, successfully to evade understanding so fundamental and obvious a distinction as that between rhyme and rhythm? And quite apart from scholastic instruction, how could any one who had read even a small amount of English verse fail to be aware of the most distinguishing features of modern poetry? For rhyme and rhythm suppose no poetic instincts. They lie on the very surface of the mere mechanics of verse. They appeal to the external senses. The rhyme can be seen—say rather, cannot fail to be seen—by the eye. The rhythm can be counted on the fingers.

But a second thought gave me pause. I knew one poet who rose to a fair degree of skill and a generous amount of public appreciation, who nevertheless began his course in versification after leaving college, and used to count the feet of his lines on his fingers. It did seem strange that his internal sense of rhythm should have been compelled to use that external help.

As for rhyme, how many cultivated choir-singers (not to speak of the clergy who listen to them) appear to sense no crudeness in the rhymes they repeat so often, and so mistakenly, in the hymn, "Holy God, we praise Thy Name"! They sing and repeat the closing lines of the first stanza:

Infinite Thy vast domain,  
Everlasting is Thy Name.

Of course, the cultured translator of the *Te Deum*, the convert and poet-priest, Father Clarence Walworth, was not guilty of such crudeness. He wrote:

Infinite Thy vast domain,  
Everlasting is Thy reign.

Not only is the rhyme perfect here, but the sense is rounded and complete. God's domain is boundless, and His reign over it

is endless. To replace *reign* by *Name* is indeed no heresy against anything but poetry and good rhetoric and good sense.

Similarly, in the second stanza of the hymn we often hear:

Hark! the loud celestial hymn  
Angel choirs above are *singing*;  
Cherubim and Seraphim  
In unceasing chorus *praising*—

and no ear appears to notice the absence of rhyme at the very point where it is traditionally expected. Again, of course, Father Walworth did not—could not—write such a stanza. What he wrote was this:

Hark! the loud celestial hymn  
Angel choirs above are *raising*;  
Cherubim and Seraphim  
In unceasing chorus *praising*—

thus filling his brief measures with musical rhyme and good sense. Our wonder grows when we reflect that so many of our hymnals and so many millions of leaflets printed for large assemblies of Catholics who are expected to sing the one hymn whose melody they all know, and with whose first stanza at least they are generally familiar, should disseminate the false rhymes of both stanzas without correction by pastors, by singers, by printers. Our separated brethren must think that either we or Father Walworth needed more schooling. Nor, perhaps, would they be more charitable in surmising that we affect to despise such small things as poetry—our minds being wholly devoted to profound speculations in theology or in asceticism.

Perhaps an illustrative anecdote would not be amiss here. Archbishop Ryan told me, with his customary humorous smile and amused twinkle in the eye, of a curious remark made by a famous ecclesiastic when the question came up concerning the proposed promotion of a Bishop to a still more important office. One of the Archbishops present objected: "But doesn't he write sonnets?" Archbishop Ryan's comment to me was that the objector probably wouldn't recognize a sonnet if he saw one.

The difficulty, however, lies deeper than what has been suggested thus far. In the title of the present paper, I have used the incorrect but most common spelling of *rhyme* instead of *rime*. If the student of today confuses two words, *rhyme* and *rhythm*, because of their very similar spelling (four of the five

letters in *rhyme* being found in *rhythm*) and their Greek-like combination of letters, he is only committing an error of judgment that antedates him by many centuries. The spelling *rhyme* was first used for *rime* about the middle of the sixteenth century, under the false impression that the two words meant the same thing and were derived from the same source. It is not necessary to discuss the matter in this place. But it is clear that the door to much misapprehension would be closed if pupils were first of all warned that the spelling *rhyme* is due to a blundering etymology, and that *rime* is the proper spelling.

#### I. RIME

It is not necessary to perplex the pupil with obsolete meanings of the word *rime*. After further years of study in a certain line of literature he will be prepared easily, under proper instruction, to appreciate the history and earliest meanings of the word. He has more immediate needs at present. In modern English verse, then, he is to understand that:

1. Rime is a recurrence, generally but not always periodic, of similar sounds. Thus, *star, tar, are*. It follows from this illustration that rime has to do, not with the spelling, but the sound, of a word or syllable. *Freight* and *weight* are rimes; but so also are *freight* and *wait*.

2. The similarity between sounds is various, and accordingly there are various kinds of rime. Some of these are correct for English verse, some are not. The occurrence of similar vowel sounds followed, however, by different consonants, gives us *assonance*—e.g., *reign* and *Name* (as illustrated in the wrong version of the "Holy God" hymn) would exemplify the assonance featuring Spanish and Portuguese verse, but not tolerated in English verse.

In similar fashion, complete identity of sound in the vowels and in the consonants preceding and following the vowels gives us what is called *rich rime*—e.g., *restrain* and *strain*. This is not only tolerated but desired in French verse and is often found in mediaeval Latin hymns constructed accentually and not quantitatively. A very familiar illustration is found in the Benediction hymn, *Tantum ergo Sacramentum*. We can observe the rich rime in the syllables *mentum* occurring thrice in the one stanza:

Tantum ergo Sacramentum  
 Veneremur cernui;  
 Et antiquum documentum  
 Novo cedat ritui:  
 Praestet fides supplementum  
 Sensuum defectui.

Rich rime is not permitted, however, in English verse. Meanwhile, on the other hand, the pupil may indeed observe, and triumphantly quote, illustrations of rich rime even in the verse of English poets who have deservedly won their spurs. Apropos of this particular Benediction hymn, he may have noted the fact that the Anglican clergyman, the Rev. Dr. J. M. Neale, who is esteemed as perhaps the most felicitous translator of our Latin hymns into English verse, has one rich rime in his rendering of the last stanza of the hymn (the *Genitori Genitoque*):

Honor, laud, and praise addressing  
 To the Father and the Son,  
 Might ascribe we, virtue, blessing,  
 And eternal benison:  
 Holy Ghost, from Both progressing,  
 Equal laud to Thee be done!

In his *Fable for Critics*, too, Lowell affords us more than one illustration. For instance, we find this:

And, for mercy's sake, how could one keep up a *dialogue*  
 With a dull wooden thing that will live and will *die a log*.

As already noted, different spellings in *dialogue* and *die a log* do not confer different pronunciations, and we have therefore an example of rich rime. The pupil is to be warned that such examples are either oversights (*dormitat quandoque Homerus*), as in the case of the Rev. Dr. Neale, or rollicking violations of rime laws, as in the case of Lowell, who blandly commits even greater excesses in the same poem, being guilty at once of imperfect rime and of rich rime, as in this instance:

Yet done with a dagger-o'-type, whose vile *portraits*  
 Disperse all one's good and condense all one's *poor traits*.

Excluding, then, the similarities found in assonance and in rich rime, we come to the approved similarities of English verse. First, then, the consonantal sounds preceding the vowel must vary, e.g., star, tar, are. Secondly, the accent must fall on



the rimic syllable, e.g., *below* and *snow*; but *below* and *echo* would not rime since the accent falls variously on the otherwise rimic sounds.

Two syllables may rime, e.g., *rusting* and *trusting*. Three may rime, e.g., *merrily* and *verily*. We have thus double and triple rimes as well as single rimes. But, as already noted, a word like *free* would not properly rime with *merrily*, although we often encounter such rimes, considered as permissible on the score, doubtless, that there may be a slight accentuation of the last syllable of words like *merrily*.

3. Rime sometimes helps us to the true pronunciation of words. We may fairly surmise that the poet Cowper wished his name to be pronounced *Cooper*, inasmuch as he rimes it with "horse-trooper." Again, persons who pronounce the word *either* with the long sound of *i* (i-ther) under the misapprehension that the cultured Englishman so pronounces it, will find correction of the view in Browning's couplet of the poem *Before*:

'Tis but decent to profess oneself *beneath her*—  
Still, one must not be too much in earnest, *either*.

Similarly, we find Lowell's cultured notion of the proper pronunciation enshrined in his couplet:

Let him only keep close in his snug garret's *dim ether*,  
And nobody'd think of his foes—or of *him either*—

an example, it is true, of imperfect rime, but an illustration, too, of Lowell's view of the correct pronunciation of *either*.

In somewhat the same way, poets of the Augustan Age of English literature will furnish us with good illustrations of the view that what is now considered a part of an Irishman's brogue was originally the highly cultivated pronunciation of that age. Thus, in *Alexander Selkirk*:

I am monarch of all I survey,  
My right there is none to dispute;  
From the mountains all round to the sea,  
I am lord of the fowl and the brute.

An Irishman may pronounce *sea* as *say*, retaining (because of his centuries isolation) the cultivated pronunciation of a past age, but he will never say *strate* for *street*. The combination *ea* as in *meat* was pronounced as long *a*, and the Irishman may retain that highly approved Augustan pronunciation; but he will

not pronounce *meet* as *mate*. We know how often, too, Pope rimed *join* with words like *wine* and *mine*. When the Irishman does this, we call it a brogue, although his sources are purer than ours for his pronunciation. It was a delightful treat to hear Cardinal Martinelli, whilst acting as Delegate Apostolic in the United States, pronounce his English (which he spoke with fair fluency) not as we do nowadays, but as he was trained to do by the Irish ecclesiastic who had instructed him in Rome in the intricacies of English pronunciation.

## II. RHYTHM

The spelling of rhythm is correct. The word means literally *flowing, motion*, but particularly a pleasing motion or recurrence of movements. There are two kinds of rhythm: measured rhythm, as in music and in verse, and unmeasured or oratorical rhythm, as in certain kinds of flowing prose. The drum-major is a good illustration of musical rhythm. A boy's recitation of "The boy stood on the burning deck" is a good illustration of poetic rhythm. The rhythm of plainsong is a good illustration of oratorical or free rhythm.

Measured or mathematically equal rhythm finds embodiment in music and in verse under multitudinous forms in classical metres and in the accentual rhythms of modern poetry. It occurs to me, that students of Latin classical metres could be given a good idea of their rhythms by the attempts of English poets to represent these metres in accentual English verse. Longfellow's *Evangeline* would illustrate fairly well the Virgilian hexameter—that "stateliest measure ever moulded by the lips of man," as Tennyson characterized it. The elegiac couplet would be illustrated and self-described by Coleridge's translation of Schiller:

In the hexameter rises the fountain's silvery column,  
In the pentameter aye falling in melody back.

The Alcaic stanza so greatly loved by Horace could be illustrated by Tennyson's poem to Milton:

O mighty-mouthed inventor of harmonies,  
O skilled to sing of Time and Eternity,  
God-gifted organ-voice of England,  
Milton, a name to resound for ages!

The Sapphic stanza would give us some difficulty because of different interpretations of its rhythmic content. There is a sort of jingle in which those who read the Divine Office repeat such a hymn as the *Iste confessor Domini colentes*. It can be illustrated by this English rendering from *The Hymner*:

This the Confessor of the Lord, whose triumph  
Now all the faithful celebrate, with gladness  
Erst on this feast-day merited to enter  
Into his glory.

This rhythm is quite different from that of Dawson's tribute *To Sappho in Sapphics* (I quote from an uncertain memory only as to words, not as to rhythm):

Maid of Lesbos, sad is thy lonely island:  
Thee the maidens mourn in the vale and highland;  
Thee the shepherds sing in the midst of *thy* land—  
Weep I for *my* land.

Asked to construct a Sapphic stanza in English, Tennyson replied thus (in English *quantitative* measure and with the Greek cadence):

Faded ev'ry violet, all the roses:  
Gone the glorious promise; and the victim,  
Broken in this anger of Aphrodite,  
Yields to the victor.

Father Matthew Russell, S.J., thus illustrates two metres:

*Anapaest*

When the Muse tells her story with galloping haste,  
She will choose for her measure the brisk anapaest.

*Amphibrachs*

But when elegiac and sad she doth wax,  
She chooses iambics, not these amphibrachs.

Iambic and trochaic measures find innumerable (unquantitative) illustrations in English verse, making quotation unnecessary here. Browning's *Ride from Ghent to Aix* would happily represent Russell's view of the swing of amphibrachs. The hendecasyllabics of Catullus are thus illustrated by Tennyson:

O you chorus of indolent reviewers,  
Irresponsible, indolent reviewers,  
Look, I come to the test, a tiny poem  
All composed in a metre of Catullus,  
All in quantity, careful of my motion. . . .

It should be added that Tennyson, in all such imitations of the classic metres, intended to illustrate them, not accentually, but quantitatively. He boasted, indeed, that he knew the quantity of every word in English except *scissors*. Thus it was that he found fault with Coleridge's illustration of the elegiac couplet, and undertook to make a better, because a quantitative one, as follows:

Up springs hexameter with might, as a fountain arising,  
Lightly the fountain falls, lightly the pentameter—

in which example, of course, we are to read the words quantitatively and not accentually, the two principal points here being found in the words *hexameter* and *pentameter*, which cannot be read accentually without quite destroying the rhythmic content of the couplet.

We seem to be thoroughly involved today in the vogue of Free Verse. If the unmeasured rhythms, such as they may be, of that verse are to be at all appreciated, the practitioners and admirers of it alike ought first to understand the status of the classical metres of the ancients and of the accentual rhythms of the moderns. The *Skizzen-Buch* of Beethoven shows us how thoroughly he had studied and perfected himself in the musical canons of his forbears before he felt himself at liberty to break these canons. When he did break them, he broke them only to attain a higher flight of musical ecstasy. The only license he claimed was the license to be more beautiful. Cubists and futurists, whether in painting, or in music, or in poetry, are not really "free" to violate traditions until at least they shall first have understood the traditions, and so may claim the license, not of laziness, but of beauty.

HUGH T. HENRY.

## THE QUESTIONNAIRE IN EDUCATIONAL RESEARCH

It is a recognized fact that there can be no real progress in a science unless study, observation and experimentation are constantly contributing information to the building of a body of unalterable truths (1). Preconceived notions, pet theories and institutional whims must all give way before the searching glare of unbiased systematic and persistent research (10). Education is no exception, and the past decade has witnessed a marked progress in the scientific study of matters educational. In fact, the past two years have given evidence that educational research will equal that of any other science. Organizations, bureaus, foundations, periodicals and laboratory schools have sprung into existence, as it were, over night. The great work of research has spread its influence into every department of the grade school, the college and the university (1). It has reached such proportions as to raise the question; whether teaching or research should be the primary occupation of the teacher, or whether research in a certain branch will not finally become a separate profession from that of teacher? Be that as it may, research in education is established, and we have now to turn our attention to the methods of educational research; for next to its establishment the method of putting it into practice is most important.

The question of method in research is as lengthy as it is important, and it would be an impossible task to obtain a uniformity of opinion as to the merits and demerits of existing and possible methods in any field of research. In all new lines of investigation methods are called into action which prove to be of little or no value. A great deal depends upon the wise and careful use of any method; for the best possible results may be obtained by the use of a method of research under the direction of one person and prove to be an utter failure in the hands of another (10). It would seem that there is a subjective element in all methods of research that cannot be overlooked.

The use of the questionnaire as a method of educational research has brought a flood of criticism against it by opponents and extravagant claims in its favor by enthusiasts. Possibly misuse has increased the ranks of its opponents and a morbid curiosity, along certain lines, has won for it some friends. It

cannot be hoped, in the present condition of affairs, to assign to the questionnaire its proper place in the rank of educational research methods but by a brief review of its history, a consideration of its nature, the elements that enter into its construction, the part it has played in scientific investigation in the past and a summary of the arguments for and against its use: it may be possible to modify and readjust our opinions if, perchance, they have been formed on narrow and prejudicial lines.

Taken in the broad sense the questionnaire is not necessarily a written list of questions but may be applied to any form of information seeking in which questions and answers are involved, whether spoken or written (5). Considered in this broad sense the questionnaire may be said to be as old as the human race; for the most natural and obvious means of obtaining information is by asking questions. From the dawn of history statistics have been obtained through personal inquiry (5). The questionnaire as a factor in modern scientific investigation may be said to date back to the year 1835. The appearance, in that year, of Quetelet's "*Essai de Physique Sociale*," in which the author applied methods based on observation and calculations to moral as well as physical science, was the occasion, if not the cause, for the written questionnaire as we know it today (5). Quetelet's work gave an impetus to the gathering of statistical information in France, Germany and England. In 1833 the Statistical Society of London appointed committees to investigate the social and industrial conditions in the city and in the execution of this work one committee sent out the first printed questionnaire. It was designed to obtain information on strikes. Even before this time there were organized systems in English cities of gathering sociological information regarding conditions among the poor by means of a house-to-house canvass (5). In 1864 Edwin Chadwick sent out a list of questions to be answered by the employers of children, regarding the shortcomings and defaults of children due to their education and early training, with the view of correcting educational methods. The first scientific questionnaire syllabus used in the study of adult psychology was sent out by G. T. Techner in 1860 (5). There had been studies in child psychology almost a century before but they were not of a marked scientific nature. Charles Darwin in his study of the expression of emotions in man and in animals,



covered fields by means of the questionnaire that could not be reached through personal investigation. Francis Galton completed his works, "Englishmen of Science" and "Hereditary Genius," on the questionnaire basis. The English and American Society of Physical Research (1882-1883) made use of the questionnaire in acquiring information (5). President G. H. Hall, of Boston, may be said to have popularized the questionnaire in our own country; for by its use he obtained valuable knowledge on every phase of child life (6). This is by no means a complete history but it will serve to give a notion of the questionnaire down to the late war period when certain zelots succeeded, to some extent, in forming a prejudice in the American mind by flooding the country with lists of heterogeneous questions on every conceivable topic.

The questionnaire, considered as a written list of questions, may be defined as: a printed form presenting for answer a number of questions on a single topic or a group of closely connected topics arranged under separate heads (10). It seems that no approved scientific method has been perfected in its construction and that the nature of the topic on which information is sought; the age, position and moral character of the persons to whom it is sent (6); the careful and judicious compiling of the information obtained (10) and the use made of this information are all most necessary factors in its construction and use. So many possibilities present themselves in the use of the questionnaire that it is useless to attempt limits and border lines in its construction. A psychology sounding the very depths of human nature, it would seem, would be the only safeguard on this side of the supernatural and a doubtful safeguard at that. The much abused "*Nascitur, non fit*," can be said of the framer of a questionnaire with more truth than of the poet. Yet all this does not weigh on the side of condemnation for the staunchest supporters of the questionnaire are not blind to these shortcomings, if shortcomings they be (6).

As was said above, this oldest and most direct method of research has fallen under the suspicion and even the condemnation of psychologists, but it has not failed to retain staunch supporters (11). Its appearance in the educational field made President Burk, of the San Francisco State Teachers College, "raise his voice in violent protest" (3), only to bring a staunch

defense of the time-honored method from Mr. H. R. Douglas, of the School of Education at the University of Oregon (3). Mr. Burk's objections were not directed against the use of the questionnaire in itself so much as against the great numbers in which they appeared and their poor construction. Mr. Douglas in his reply made no attempt to consider President Burk's objections but ended in a sweeping condemnation of all educators who fail to appreciate the value of the questionnaire method (3). It would be of little value to draw up a list of the defenders and opponents of this system and then take sides with them. The above is cited as an example of how educators are willing to defend opinions without trying to come to an agreement whereby an abuse will not be the means of setting aside something that may have real value. Let us consider some of the chief arguments for and against the method and if no judgment can be formed at least return an open verdict.

Thorndike may be considered the most representative opponent of the questionnaire. He and others of the opposition bring the following charges: that conclusions reached about facts studied only indirectly through the reports of incompetent observers, as is the case of individuals representing a partial or undefined selection and when compiled by a single and possibly prejudiced student without logic or technique of statistics, are unreliable. It is pointed out that selective groups do not represent the population. Of the selected groups only those interested answer and thus a one-sided and perhaps biased set of answers are collected. In the case where students of normal schools, teachers or pupils are compelled to answer questionnaires the reliability of the answers is reduced by the fact that the irksomeness of the task would prompt casual, careless or mischievous response. The fact that numbers of answers to a given question are the same is no safety; for ignorance even if multiple, remains ignorance. The questions themselves have a strong suggestive force and are often answered without a real knowledge of their meaning. Finally, that only a skilled statistician is capable of not misleading readers by published results from averages, graphs and generalizations (11, 7 and 4).

On the other hand such men as Stanley Hall and Monroe have made use of information gathered by means of the questionnaire and it cannot be denied that they have obtained

valuable information by this method. In fact, the greatest argument in its favor is the undeniable fact that in almost every field of research at least a working basis was obtained by means of the questionnaire. Those who use the method urge that all the objections brought against it are remedial defects that can be overcome by care in construction and scientific handling of the data received; that nobody ever hoped to obtain reliable information by sending out a haphazard set of questions without due consideration as to whether they are to be answered by children, adolescents or adults; to persons who are capable of distinguishing facts from hearsay or whether they are willing to give intelligent cooperation. They maintain that a wise and careful use will minimize the causes of error and serve to give information that will suggest further study (6, 7, 10).

Vernon M. Cady in reporting experiments in the measurement of juvenile incorrigibility by means of certain non-intellectual tests subjected the questionnaire to a critical statistical analysis (11). In the use of the questionnaire he obtained reliabilities of  $+.55$  and  $+.47$ . The correlation of the questionnaire with the criterion of incorrigibility was  $+.36$  (9), a fact that Mr. Symonds, of the Teachers College of the Columbia University, considers to make the questionnaire take its place with other tests in character measurements (11). To go a step farther and conclude that Mr. Cady's findings gives the questionnaire an equal place with methods of educational research would in my opinion be supporting too much; for to test a character by means of a questionnaire is somewhat different from supposing that the knowledge and experience of the one possessing that character can be obtained by the same means. The character of a person will, in certain cases, out in spite of himself, but his truth and veracity may defy the questionnaire. Mr. Cady's work, however, is, strictly speaking, a form of educational research and my purpose in separating character measurements from other forms of educational research is to point out the impossibility of calling the questionnaire into action regardless of the circumstances and the nature of the information desired. At least Mr. Cady has proved beyond a doubt that in certain forms of educational research the questionnaire is most important.

A study of the results obtained in some of our universities and secondary schools by means of the questionnaires sent out to members of their respective student bodies would be interesting, but I doubt whether it would be of real service; for friend and opponent alike would disagree as to the reliability of the information obtained. The schools that make use of the method are acting on the information received in such important matters as study, discipline and morality and who will say that they have accomplished nothing.

From all that has been said on the subject, about the subject and around the subject, what are we to conclude. Would it be to play the coward if we looked for one of those indefinite "*Viae Mediae*"? Neutrality and indifference have no standing in modern research. The questionnaire must be given a definite place in the ranks of educational research methods but at the present time this seems to be impossible unless leading educational institutions and leading educators come to some agreement on the construction, the wise distribution and the scientific handling of information received by means of questionnaires. Some kind of agreement would not seem to be impossible with the modern tendency to centralize educational forces. Certainly flooding the desks of superintendents, teachers and principals with poorly constructed, unscientific and, in many cases, senseless lists of questions, is not helping to create a serious and conscientious mind in giving information to the questions asked.

In conclusion these reflections may be of service when we are confronted with the problem of the questionnaire. Beyond doubt it is a direct means of obtaining information. It has contributed no small amount of valuable information in every field of scientific research. Its reliability differs according to the information sought, to whom it is sent, the science of its construction and the use made of the answers received. In the hand of amateurs and unscientific workers it is, as a rule, useless. Standing alone it is open to many errors, but combined with other methods and in the hands of skilled workers these dangers are minimized to such a degree as to render it of real service. The questionnaire is, without a doubt, a means of educational research, if not for its absolute reliability at least for its power to clear the field and bring to light fertile ground

that can be cultivated and made yield the fruit of absolute facts a hundredfold.

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- (12) Pedagogical Seminar, November, 1924.

JOHN F. FALLON.

## THE PRONUNCIATION OF LATIN.—II

In a preceding paper I stated rightly, I think, that in the middle of the last century the various European nations pronounced Latin as they pronounced their own language, that the genuine pronunciation of Latin, as Caesar and Cicero pronounced it, after having been lost for centuries, has been recovered; and that this pronunciation should naturally be used in all schools where the Latin of Caesar and Cicero is the standard by which the young student is trained to the knowledge and appreciation of the Latin tongue and literature.

Pondering for some time on these things, I had reached the conviction that the case of the Roman pronunciation was so clear and strong that no serious and respectable opposition to it could be made, and that none, anyhow, could hold out long against it; when unexpectedly rumors arose around me and signs of a concerted effort at introducing the Italian pronunciation into our Catholic schools. Alarm I felt none, but not a little surprise; because I knew and well remembered that the advisability of adopting the Italian pronunciation in our schools had been repeatedly considered and discussed in the general meetings of the Catholic Educational Association, and that the discussion, so far, had led to no definite conclusion. The knot, during the discussion, seemed only to tighten the more. Had there arisen a new Alexander, impatient of all resistance and delay?

Sufficiently recovered from my surprise, I began to look around for the real source of this contrary movement, for its exact aim and reach. In this inquiry, for quite awhile, I met with scant success. Nobody knew exactly; and the few, I thought, that should know and be ready to tell, only shrugged their shoulders significantly.

But luckily one bright morning I strolled into our faculty room; there on a see in full majesty sat—you will wonder no more than I did—the gracious Goddess Roma. Yes, *Alma Roma*, in her right hand a mighty lance; in her left a mound with a wee cross on it; at her side, her shield with the significant legend, *Quidquid non possidet armis religione tenet*; at her feet proudly stood with wings outspread the Roman eagle, all wreathed in laurels. She, the mistress of the world, looked steadfastly ahead, taking no notice of the "America," the "Atlantic," the "Catholic



World," the "Catholic Universe"—mere upstarts who, when arrogating big names and titles evidently, looked more to size than fitness. She uttered her mind only in rhythmic Latin phrase; "Tolle, tolle, dulcissime rerum," she seemed to say; and I, obeying her behest, learned, as she opened her heart still more, that from purest love of mankind and Holy Church she had deigned to become the "Praeconium Latinitatis"; that is, the Propagator, the Defender, and Herald of Latinity, and that I had only to read her "Res Nostra," the first item of "Alma Roma," May, 1924, to learn the actual posture of her enterprise and aspirations.<sup>1</sup> I had struck it rich for once and found rather more than less information than I needed, as my readers will, I am afraid, soon perceive. But take heart, I shall try to avail only what I consider really useful to my purpose, so, now, in *medias res*.

The first article (page 74, May, 1924) states two well-known facts which I avail as a basis and starting point to show how thoroughly I agree with Holy Church in the esteem she has for the Latin tongue and how highly I esteem the men with whom I am forced to disagree in one only point—the importance of this confession and profession the reader cannot fail to see.

The first fact is: "In ipsis transfigurationibus quas lingua latina subiit, semper Ecclesia exstitit, quae rectoris atque moderatoris officium apud eam exercuit, tanta quidem auctoritate, quantam nullam apud ceteras linguas quaelibet academia habuit." In the transformations which the Latin tongue underwent, the Catholic Church always stood by and acted as guide and moderatrix, and that with a masterly competency such as no academy ever equalled.

The second fact is: "Catholica Ecclesia omni tempore collegio doctissimorum hominum floruit; omnibus itaque habenda est tanquam oraculum sapientissimum, maximo pollens imperio." That is: In order to preserve the Latin tongue in all its vigor and beauty, the Catholic Church has at all times kept in her service a goodly number of the ablest Latin scholars, and hence we should regard her as the oracle most knowing and best equipped to rule.

Now, what the Church has done in the past in this twofold regard, she does now.

<sup>1</sup> See *Alma Roma*, its title page and pp. 73, 74, May, 1924.

Everybody knows that she needs in her service, besides, reliable copyists and men who can take down correctly what is dictated to them, a large body of men capable of carrying on a correspondence in the various languages which are spoken on the globe. Moreover, Latin, being the official language which the sovereign pontiffs and the Sacred Congregations use in their dealings with the bishops and the state chancelleries of the various nations, she needs a body of able and highly trained Latin scholars, expert specialists in Latin composition.

Under sovereign pontiffs, like Leo XIII, the secretaries, prime in order and in might, had little to do. For Leo XIII, the best Latinist of his time, after attending for hours to the gravest and most absorbing affairs of Church and State, had still freedom of mind and ease of heart enough to quietly sit down and scribble a Latin sonnet, just for recreation, or an ode, to please some friend, or old Horace, his favorite and only bedfellow. Or he would compose a hymn in honor of a saint whom he had just canonized, or an entire office, hymns and all, of the Holy Family, or of the Rosary. His immortal Encyclicals, which took more thought and care, he wrote to discharge his weighty and solemn duty as the divinely appointed teacher of mankind. The ablest and highest *a sacretis litteras latinis* could in no wise touch this kind of work. All his literary works were the works of an artist, who aims at perfection. He could no more entrust the conceiving, shaping or finishing of them to any other man, than Cicero could his orations; or Horace, his odes.

Under Leo the Church felt secure; but seeing with anxiety her Holy Father's body become every day more ghostly, she prayed, and God in His goodness was pleased to make this second great Leo's reign, besides extra glorious, extra long. At ninety-three, though not loath still to live and work, Leo was not loath to die, now that he had beaten Peter. "You may, Leo, surpass Peter in length of days and length of reign; but getter him or even simply match him, in goodness and largeness of heart, you cannot." In fact, Peter, when appraised of the approach of Leo, flung the Narrow Gate wide open, muttering under the breath: "Such fish one does not catch every day."

Under Pius X, of most holy memory, the secretaries reappeared in full force. He, the ever watchful custodian, the indefatigable, straightforward, unflinching preacher, doer, and champion of the

holy Word of God, if he had the talent and inclination of writing poetry, had not the leisure. From the moment he started on his busy nine-year rounds, as curate, pastor, bishop, patriarch of Venice, making straight all the while, in perfect innocence, for the pontifical throne, he gained in momentum and, when arrived on the top plane, he succeeded to crowd in his augmented fifth round so many telling events that simply to enumerate them would take too long. Now, our secretaries needed all the accumulated strength of their leisure hours under Leo to keep up with their new leader. Two of his acts, that stand out boldly in his glorious pontificate, we cannot refrain from mentioning. In the one he showed his burning zeal for the house of God and his gigantic strength and determination in the way he squashed at one blow the more than hundred-headed hydra of modernism—somebody find an uglier and more closely fitting name! (modernism, besides the many hellish falsehoods and snares, harbors too many good things)—in the other, his tender love for Jesus and the little ones of the flock, by uniting them in the loving embrace of daily Holy Communion.

Now that we have before us the chief actors in the work of keeping up and advancing the culture of Latin in the Church, it will be interesting to take a peep behind the curtain and see how charmingly and efficiently the secretaries work together with their superior.

The *Alma Roma* will still be our guide. In a remarkable article, "*De linguae latinae studio apud Seminaria*," August, 1922, the *Alma Roma* quotes literally the essential part of the Apostolic Letter of Pope Pius X, published in the year 1908 and sent to the superiors of seminaries. In this letter the Pontiff vehemently deploras the fact that Latin is now studied less than formerly studied in the preparatory seminaries and less used in the teaching of philosophy, canon law, and theology to the detriment of the studies themselves and the interests of religion. The Pontiff gives them an admirably serried and comprehensive summary of the reasons which should convince all concerned not only to halt on the decline but to return at least to the former level. He concludes by imploring both superiors and students to work conscientiously together to accomplish this much-needed and desired end. The editor here abruptly asks: "How deeply have the words of the saintly

Pontiff penetrated the souls of those whom they concern?" Instead of answering the question squarely himself, he quotes as answer the words of the Holy Father spoken to him during his last audience. "During this audience," he writes, "when I expressed to the Pontiff the fear that it was no longer widely understood, even among the Catholics, of what great value Latin was to the Church, what a powerful means it was for bringing the Christian Nations into closer union and for preserving among them unity and integrity of faith; the Holy Father answered these very words: "What so much troubles your heart, I have felt daily these last ten years and more." *Quum paucis diebus ante ejus mortem Ipsum visitaturi adivissemus, et sermo in ejusmodi argumentum incidisset, nosque timorem retulissemus ne amplius perciperetur passim quantum latinitatis vinculum Christianae humanitati eidemque ecclesiasticae doctrinae integritati esset conlaturum, illum adamussim respondisse; "Haec quae cor tuum agitant, ego decem et ultra annos quotidie ingemisco."*

Not many months before this audience, Pius X, never fully satisfied with the success of his letter of 1908, and not being of a character readily to give up what he thought useful and had already in hand, gathered a number of able latinists into a regular society and proposed to them the founding of a paper with the object of promoting the culture of Latin in the Seminaries and among the clergy and of pushing the knowledge of use of it to the limits of the civilized world. In the opening sentence of the famous article "De linguae latinae studio apud seminaria," August, 1922, Alma Roma herself states clearly her ultimate and proximate end—Qui humanitatis et Catholicae religionis studio flagramus, commentarium hunc, Almam Roman, condentes, propositum nobis imponebamus, *ut usum latinae illius linguae revocaremus, quae, etc.* And in two years later, October, 1924, she defines not less clearly the limits of her field of action—"In hoc commentario cujus finis est praecipuus, ut usum latini sermonis, per orbem universum tueatur ac foveat."

If the "Per aspra ad astra" holds, the Alma Roma has made a promising start. Between Alma Roma's glorious birth, *summo loco nata*, and her first audience with Pope Pius XI, July, 1922, there lay indeed many days, but few were bright and cheery. The young, bashful monthly had to make its first appearance in black, to announce the demise of its august founder, patron

and best friend. Then came that long, frightful war, which paralyzed at home whatever it could not use or destroy. It cut off the much needed supplies from friendly foreign lands and reared on all sides hideous specters of starvation, which with their hungry looks, nearly frightened little Alma to death. Gentle Benedict, of course, took over together with the accumulated inheritance of ages, little Alma Roma. But what could he do for the little orphan but console and help her to eke out the present, while waiting for better days. He himself died the blessed victim of his all-embracing charity and heart-devouring cares, while our plucky little Alma, though fallen on evil days as could scarcely be imagined worse, has grown up under the more than fatherly care of an intelligent and resourceful Chief into a monthly visitor who pleads, in choice and yet intelligent classical Latin, a highly commendable cause, and who deserves a heartier and more generous welcome in our Catholic clerical schools and in the libraries of our reverend clergy.

Scarcely had the successor of the blessed Benedict found his seat of comfort, if there be one such on the first Pope's big wooden chair, when we find out irrepressible Dr. Fornari again in papal audience, not in the outer formal reception room but in the inner sanctum of His Holiness, in *interiori salutatorio cubili*. The Holy Father, of course, asked how he and his Alma Roma had managed to get through the war alive. Answering his question and others, listening all eyes and ears, to the Holy Father's advice, more than an hour had slipped by. And when, so relates the winning editor "I humbly expressed mine and my colleagues' persuasion that in the present weakened condition of our cause, it would prove a great help if another appeal from the Sovereign Pontiff to the proper authorities and to the seminaries in particular was made, exhorting all zealously to concur in bringing back the Latin language to its former place of service and honor. His Holiness quickly rejoined: "We have already determined to do so, as you shall soon see." "Proposuius jam nobis inquit—aliquid de re perficere, brevi vos videbitis."

I have to confess here to some embarrassment and disappointment in my work. I had thought that with a little ingenuity, the parts which my various actors—Pius X, Pius XI, the Alma Roma with Fornari, its leading spirit, had played in the attempt of reviving proper culture of latinity could easily and yet truly



be presented as forming only one transaction—Pius X, namely, noticing the need of and taking the first step toward a revival, Fornari carrying the wail: "Haec quae cor tuum agitant, ego decem et ultra annos quotidie ingeniisco" to the feet of the newly elected pontiff, and Pius XI, taking up and continuing his predecessor's work. But on closer inspection, I find Fornari making no mention in his first visit to Pope XI of his "Haec quae cor tuum, Pius XI cutting short Dr. Fornari as soon as he presumed to suggest the utility of another apostolic letter, by his *Proposimus jam nobis aliquid de re perficere; brevi vos videbitis,*" and then when, a few months later, he published his apostolic letter, making no reference whatever to the letter of his venerated predecessor, which had treated the same subject.

Himself, fully aware from the beginning of the value of Latin to the Church in the fulfilment of her high mission, not wishing for any suggestions, nor lamenting over anybody's neglect of duty, Pius XI, in his "Officium omnium" to the Catholic Episcopate, takes, as becomes the Pontifex Maximus, the lead and highest stand on the question of the study, use and spread of the Latin language through the length and breadth of the universal Church.

Praise of thought, care, and diction in the letter would be highly unbecoming. "Primum est de linguae latinae studio in litterariis clericorum ludis omni cura fovendo atque provehendo, quam linguam scientia et usu habere perceptam, *'non tam humanitatis et litterarum, quam religionis interest.* Etenim Ecclesia, ut quae nationes omnes complexu suo contineat, et usque a consummationem saeculorum sit permansura, et prorsus a sui gubernatione vulgus arceat, *sermonem suapte natura requirit universalem, immutabilem, non vulgarem.* Hujusmodi cum sit sermo latinus, *divinitus provisum est ut,*" etc. I wish I could quote it to the end. In the sequel the Holy Father stresses the Latin tongue's aptness and power as an auxiliary to the missionary work of the Church of God.

May we not safely say that in the Latin language we have at present the purest, clearest and completest expression of the doctrine of the Catholic Church? How could it be otherwise, since the Catholic doctrine from the fourth century on down through sixteen centuries, under the watchful eye of the infallible Church; has been studied, elucidated, explained, defined, formulated, promulgated and publicly taught in that firm, strong,



unchangeable language. How great a protection, then, in a progressive and expanding future, against error would it be, what assurance of soundness, steadiness, and firmness of faith would it give, and what a reassuring bond of union and strength, if all the future teachers, doctors, pastors, and missionaries were taught the Catholic doctrine in all its purity and completeness, in that same language in all the theological seminaries throughout the world! And what a great and honorable work in the Church of God for the good of souls, would the professors and students in the *litterariis clericorum ludis* do, if, following the behests of the vicar of Christ they would, by careful and conscientious teaching and learning render the superior work of the theological seminaries not only possible to a few, but of ready performance to all! That is what Pius X aimed at in his appeal of 1908, and that is what Pius XI, in the first apostolic letter of his Pontificate, August, 1922, so earnestly recommended to the chief pastors of the Church. Pius X's letter is the first word in this important matter; Pius XI's is the last, to which nothing of value can be added. By a letter of March, 1924, in which the Sovereign Pontiff put exactly the same obligation on the generals of orders and on the heads of teaching religious associations and by his first practical step that of founding in Rome a special school for superior training and culture in Latin, the Sovereign Pontiff clearly shows his earnestness in the matter and his determination, I think, to do more, if necessary.

The points of information which I looked for and found in the "Alma Roma" and which I consider very important for the proper presentation of what remains to be said in this paper, are, (1) Rome, that is the Roman Pontiff, the Roman Curia I may suppose, and for sure the "Alma Roma" with its collaborators and associates, aim at making Latin the universal language, for the general good, of course, but especially as an auxiliary to the Church in her world mission.

(2) Neither Pius X in his Apostolic Letter of 1908, nor Pius XI in his masterly Letter of August, 1922, nor in his two letters on the same subject of 1924, make any mention whatever of the pronunciation of the proposed universal language.

(3) The *Alma Roma* in its May Number of 1924, page 74, says: "una (pronunciato latinae linguae) nostris diebus praevalere debet: quam alma profert Roma."

CHARLES B. SCHRANTZ, S. S.

## CLASSICAL SECTION

This section aims first of all to act as a bureau of information for the teachers of the Classics, particularly those of Catholic schools. Questions sent to me will be answered in these columns or by personal letter; or they will be turned over to persons fully qualified to give them proper consideration. It aims also to keep its readers informed of the most important movements and events in the world of the Classics especially such as have bearing on the teaching of Latin and Greek in secondary schools.

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### *Notes on Ecclesiastical Latin (Continued)*

#### *III. Prepositions (Continued)*

##### *2. Prepositions with the accusative and ablative (Continued).*

(d) *Super*. This preposition with the ablative in the sense of "concerning", i.e., the equivalent of *de*, is a characteristic of the popular language of all periods. It crops up in such literature as has been strongly influenced by vulgar Latin; cf: Cicero's Letters (ad. Att. 14, 2; and 16, 1), Plautus (*Cistellaria* 385). It is very commonly so used by the early representatives of Ecclesiastical Latin. Examples are:

neque alias gerere super numinum *figuratione sententias*.

(*opinio*) *quam super atris pecudibus habetis*.

##### *3. Prepositions with the Ablative.*

(A) *A* or *ab*. Late Latin makes a very free use of the preposition *a* or *ab*, construing it in a number of situations which rarely employed it during the Classical period. This extended use of the preposition may be explained through the workings of analogy, and by the influence of the popular and poetic language.

It is well understood that in Classical Latin *a* or *ab* is employed with the ablative after a passive verb to express the person or the thing personified which is the agent. It is only by exception that we find this preposition in prose with the ablative of a thing not personified; cf. Caes. B.G. 3, 13, 9: *ab aestu relictæ (naves)*. Ecclesiastical Latin, however, commonly uses this exceptional construction; cf. the following:

Cyprian 762, 21: *si aliquis existimat eos nihil consecutos eo quod ab aqua salutari tantum perfusi sint . . . baptizentur.*

Arnobius I, 3: *ab istis pestibus . . . aetas adfecta sit.*

Arnobius II, 33: *ab suis adfectibus (nostram naturam).*

The ablative of the personal agent, which is used in Classical Latin with the preposition *a* or *ab*, really denotes the source of an action, and in a broader sense the cause or even the means, of an action. Thus it is not surprising to find this construction used in late Latin for the simple ablative of cause, and the ablative of means. Thus,

*ulcera . . . continuato frenavit a pastu.*

*manifestis . . . ab rebus agnoscī.*

The general rule in Classical Latin is to denote separation or the point of departure by the ablative with *a*, if the complement is a person; with the ablative alone, if the complement is a thing. The general tendency with late writers is to use the preposition even with things. Thus.

*quod . . . contiguum non est et ab legibus dissolutionis amotum est.*

*ab omni se actu sceleroso flagitiosoque frenavit.*

The preposition *a* or *ab* is sometimes used in Ecclesiastical Latin with the ablative of comparison. Note the following curious examples:

*minus esset a recto.*

*non multum ab his minus.*

Just how this construction arose is of great interest. Some grammarians try to see in it an ablative of means or instrument. Others seem to have a more natural explanation: they see in it a true ablative denoting "place from which," the thing being much greater if you start from the point of comparison, the greatness increasing, so to speak, as you depart from this point. Thus an ablative, more or less local, is reenforced by the preposition *ab*. Furthermore Ecclesiastical Latin may here be under the influence of Hebrew, which, having no comparative, tries to fill this lacuna by saying "great to depart from such a thing," i.e., "Great in comparison with such a thing." But as we already have the comparative in Latin, the Hebreism is combined with the Latin idiom, and thus, instead of the positive with the preposition *a*, we get the comparative with *a*.

Ecclesiastical Latin often construes *alius* and *alter* with *a* and the ablative; e.g., *ab ipso se alius*. Before Cicero, we sometimes find the ablative without the preposition, but the regular Classical construction, as found in Cicero, is *alius atque*, *alius ac*, or *alius quam*.

In Ecclesiastical and late writers we often find the ablative with *a* instead of the simple dative to express the agent after the second periphrastic conjugation. Thus we find:

*fuera non aspernandus a vobis.*

*opis ab his referendae spes.*

Classical Latin makes use of this construction only to avoid ambiguity, or set off the logical subject in bold relief. Cf. in Cicero (*De Harusp. Resp. 5*), *eum numquam a me esse esse accusandum putavi*, which might be translated: "I never thought that I must accuse him."

Instead of the ablative alone to express "time when," Ecclesiastical and late Latin often accompanies this ablative with the preposition *a*. Cf. the following:

*ab temporibus coeperunt certis.*

*Certo ergo a tempore deus esse Iuppiter coepit.*

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Mr. R. T. Wyckoff, of the Department of Latin, High School, Girard, Illinois, has compiled a list of the classical associations of the country together with the approximate dates of meetings and the names of important officers. He has also published an interesting collection of Latin mottoes of states, countries, colleges, and societies. This useful information may be obtained by addressing Mr. Wyckoff.

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What is your prime objective in teaching Latin? The following opinions have been expressed:

I do not want anyone to teach Latin who is not teaching it for the sake of Latin and not for any by-products, whether the end is realizable or unrealizable.

Latin should not be taught for Latin's sake but rather as an instrument for education. The *real* thing is what the Latin language and literature contain—the best material for education, in the judgment of the Latin teacher.

Latin should be taught for power.

Four centuries ago it was "Latin for Latin." Our boys and girls are not living in that age. They need "Latin for language." And if they find that Latin is for that, and it gives them that, many more than now will want Cicero and Virgil, and Cicero and Virgil will be worth while.

It is the writer's opinion that, if Latin is truly taught for the sake of Latin, by some one who knows and appreciates what Latin is, all the rest follows naturally, i.e., "what the Latin language and literature contain," "Latin for power," and "Latin for language."

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The following, on "making the best use of the first few minutes of the Cicero class," is from the Eastern District High School, New York, High Points Bulletin:

It is my good luck to meet my most advanced class—a Cicero class—immediately after lunch, so that I can be in the room—possibly at slight expense to my digestion—a few minutes before they arrive. This is such a rare opportunity that I spent considerable thought in the endeavor to make the most of it. Of late I have written on the board just under the assignment a simple prose sentence illustrating the last important rule studied—at present it concerns conditional sentences. As the students come in, some, of course, much earlier than others, since they come from various parts of the building, each seizes a slip of paper, writes out the sentence as quickly as he can. Meanwhile, I have been covering the boards with assignments in forms, review translation, and occasionally easy sight work. As the students finish and hand in the prose they go to the boards. To "get a board" seems a coveted honor; for the pupils are never late to this class and waste no time in doing their prose. They work so snappily that frequently when the last bell sounds—the formal beginning of the period—all except a possibly delayed pupil have handed in the prose, from six to ten questions on inflection have been answered on the board, and the greater part of the previous day's translation has also been written out. The last pupil to hand in the prose writes his version on the board. I quickly correct it. A proficient pupil takes the papers to check merely for the main grammatical point before the next recitation, returning to me the papers of certain pupils for detailed correction. The other boards are rapidly reviewed and marked. Thus a large part of the period is preserved for preparation of the next assignment, the actual translation for the day, and an enormous amount of supplementary information and discussion, without which Cicero is but dry bones.



Probably no book is of greater value to the teacher of Cicero, for the purpose of correlating the political institutions treated therein with those of the present, than F. F. Abbott's "Roman Politics" (published by Marshall Jones, Summer St., Boston, Mass.). The following is quoted therefrom:

Our political indebtedness to the Romans takes two different forms. We have inherited many theories and institutions from them, and in the second place we have before us for our guidance their experience in dealing with difficult practical problems. They have taught us to study actual governmental systems rather than to attempt the construction of Utopias. We owe to them the fruitful suggestion that the state may be compared to an organism. The conception of the brotherhood of man goes back to the early Empire, and out of this conception international law, and its counterpart, civil law, have developed. Roman writers recognized the three forms of government, monarchy, aristocracy, and democracy, and pointed out the importance of dividing the functions of government between the legislative, executive and judicial branches. From them we have derived our accepted doctrine of popular sovereignty, and to them the theory of the divine right of kings may be traced. . . . They have handed down to us the representative principle, the jury, method of trial, civil law, a clear conception of the rights of a citizen, a jealous regard for law and tradition, a comprehensive system of political checks and balances, model systems of local government and civil service, and methods of governing, civilizing, and unifying alien peoples which have never been equalled.

It was this final contribution that Rome made to civilization of which Mommsen was thinking, toward the end of his long study of Roman history and institutions, when he wrote: "If an angel of the Lord were to strike the balance whether the domain ruled by Severus Antoninus was governed with the greater intelligence and the greater humanity at that time or in the present day, whether civilization and national prosperity generally have since that time advanced or retrograded, it is very doubtful whether the decision would prove to be in favor of the present."

ROY J. DEFERRARI.



## AFFILIATED HIGH SCHOOL AND COLLEGE SECTION

A yearly review of the several types of units and the relation existing between them will be found most helpful to the teachers of our affiliated high schools. In the January, 1924, number of *THE CATHOLIC EDUCATIONAL REVIEW* a detailed study of them will be found. This review will aid our teachers to keep clearly in mind the chief purpose of high school education. It will, moreover, protect them from falling prey to the ever-present tendency on the part of the pupils of endeavoring to select and follow the seemingly easier way. On this last point it must ever be remembered that human nature is the same today as it ever was; ready to seek out those studies which offer the least difficulty or demand the least expenditure of energy. To assist our pupils in avoiding this sort of procedure it is most necessary that our high school teachers thoroughly understand the main purpose of secondary education.

The complex environment into which many of our high school pupils will find themselves immediately after the four years of high school demands some electivism in the curriculum of the secondary schools. The varied types found in the high school group likewise make electivism a necessary factor in high school procedure. But that which is useful in part should never be permitted to become the sole or even the main norm in determining the course of studies to be followed by a pupil. Should such a condition maintain, the directors of our high schools would prove recreant to the high trust which has been confided to them.

It frequently happens that either the pupils, or their parents acting as the spokesmen of the pupils, request the substitution of either a controlled or free elective for one of the prescribed units. This proposal should always be regarded as a challenge by the authorities of the high school. They must be watchful, tactful and firm against it, if the high standard of secondary education is to be sustained. A well-balanced curriculum cannot be kept up if the proper relation between the several types of units is not preserved. This relation between the constants and variables is the outcome of long experience, of earnest

thinking on the part of those who have devoted themselves to the study of the needs of early adolescence, and should not be too easily set aside in order to satisfy the passing whim of the inexperienced and immature.

For example, it might happen that a pupil, desiring to give more time to the study of a subject of which he was especially fond and to set aside one that taxed his time and energy a trifle more severely, would either personally or through his parents seek to substitute the subject of his liking for the one more contributory to his mental development. The free elective, Music, will serve to make this point clearer. Should a pupil request that three units in Music be accepted as fulfilling that part of regulation No. 2, page 2 of the Syllabus, which specifies that another subject of three units in addition to the three required units of English must be presented by the candidate for a general certificate, the directors of our high schools cannot accede to this and simultaneously sustain the higher purposes of the high school. Music has been made a free elective in order to protect those subjects which, in the judgment of those who have fashioned the curriculum, are to form the core-subjects of secondary education.

Another example, illustrating how essential it is for the directors of our high schools to have ever before them the relation between the prescribed studies the controlled electives and the free electives, can be selected from that course of studies, known as the Commercial Course. Should a pupil, who elects to follow this course as outlined in the Syllabus (see No. XII, page 7), be permitted to omit one of the constants therein listed he would to that extent be acting against the combined wisdom of those who have laid down the canons of a standard high school. To be more specific, if he were allowed to substitute commercial arithmetic for one of the prescribed units of mathematics, his breadth of view and mental training would to that extent be shortened.

The blind alley job is too frequently the outcome of an education which permits electivism to dominate. Efficiency of function depends for its perfection on a well-rounded development in the mental as well as in the physical order. A visit to any modern business office will bring this truth home to one concretely. The new and improved office equipment demands to-

day more than ever the elements of accuracy, reasoning, judgment and tact; in short, the essential factors of culture. In such an office the product of the old-fashion drillery or short-time school cannot long maintain. In fact, most modern offices will not risk their work by engaging any but graduates of standard high schools for clerical services. In other words, here in the very home of utilitarianism we find the demand for as wide a culture as is possible.

The above remarks are practical and at this time pertinent. They will encourage those who, even with difficulty, have striven to maintain culture and specialty, constants and variables, majors and minors in their proper proportion and will, we trust, bestir others toward a like goal and opportunity.

#### NEWS ITEMS

The Twenty-fifth Anniversary of the founding of Trinity College was fittingly observed on Sunday, October 25. His Grace, The Most Reverend Archbishop Curley, celebrated the Pontifical Mass of Thanksgiving in the new church recently erected at Trinity.

Sister Mary Luke, teacher of Art at St. Cecilia's Academy of Nashville, Tennessee, was awarded first prize in clay modeling, and one of her pupils, Miss Harriet Main of New Albany, Indiana, was accorded another at the State Fair of Tennessee held last September.

The Visitation Academy of Tacoma, Washington, reports that they are now using the new building, recently completed. The Reverend Secretary of the Committee on Affiliation visited this institution during September and addressed the student body.

Due to the courtesy of Mrs. Joseph Andrews, a former pupil of St. Cecilia's Academy of Nashville, Tennessee, the faculty and student body of St. Cecilia's Academy were afforded the opportunity of listening in to the initial concert given by the W.S.M. broad-casting studio of the National Life and Accident Insurance Co., of Nashville. This new studio is the largest in the south, and among the artists of its first concert were the famous Fisk Jubilee Singers and the Knights of Columbus Quartet. The above item of news is a concrete example of how an Alumnus or an Alumna of our affiliated High Schools can keep in touch with their Alma Mater.

The Dedication of the New Decatur Catholic High School of Decatur, Indiana, took place on October 18. Rt. Rev. Bishop Noll performed the ceremony. In his remarks the Bishop stressed the pressing need of religion in the education of our American youth.

Rev. Leo. L. McVay addressed the student body of Aquinas Academy, Tacoma, Washington. He took as his topic, Ignorance and Irreligion, the Two Greatest of Our National Foes.

The faculty and student body of Mt. St. Joseph's Academy, Chestnut Hill, Pennsylvania, held a commemorative celebration in honor of the Founders of The Sisters of St. Joseph. The Musical and Literary selections of the program were compositions by either the students or teachers. The Brochure, prepared by one of the faculty, as a souvenir of this the two-hundred and seventy-fifth anniversary of the Community should be read by all interested in the history of our Catholic Teaching Orders.

LEO. L. McVAY.

## EDUCATIONAL NOTES

### AMERICAN EDUCATION WEEK

In accordance with the proclamation of the President, the week of November sixteenth is to be observed as American Education Week. The general purpose of this observation is the acquainting of the people of the United States with the educational needs of the country as well as to bring home to them the splendid progress that is being made in every line of educational endeavor.

Following its practice in past years, the National Catholic Welfare Conference has prepared a leaflet containing suggestions for a program on Catholic education which might be used during the week. A special plea is made to pastors and others who have charge of such programs to secure publicity in the Catholic and secular press. The following is the program suggested:

#### CONSTITUTION DAY—Monday, November 16, 1925:

*"The Supreme Court provides that practical infallibility, which every Constitution must possess if it would be more than a scrap of paper."*—Cardinal Gibbons.

1. The Constitution safeguards the eternal verities of liberty and justice.
2. The Constitution is an effective manifestation of a higher law.
3. The Supreme Court as the final conscience of the nation.
4. The Constitution as a protector of minorities.

*Slogan*—Obey the law of the land.

*References*—Civics Catechism; Official Attitude of the Catholic Church on Education; The Constitution of the United States.—Beck.

#### PATRIOTISM DAY—Tuesday, November 17, 1925:

*"By the terms of the Federal Constitution as by the teachings of the Catholic Church, no room is given in America for discord between Catholicism and Americanism, between my Catholic faith and my civic and political allegiance."*—Archbishop Ireland.

1. The Flag—the emblem of liberty, honor and justice.
2. The sacredness of the ballot.

3. The Americanism of the Catholic school.
4. The immigrant's contribution to America.

*Slogan*—Every Catholic school is a nursery of patriotism.

*References*—Catechism of Catholic Education, chapter V; Official Attitude of the Catholic Church on Education; Social Problems and Agencies.—*Spalding*.

RELIGIOUS TEACHER DAY—Wednesday, November 18, 1925:

*"Without the presence of a great directing moral force intelligence either will not be developed or, if it be developed, it will prove self-destructive. Education which is not based on religion and character is not education."*—President Coolidge.

1. More religious vocations the crying need of the hour.
2. The religious teacher as a moulder of character.
3. The need for better cooperation between Catholic parents and religious teachers.
4. The training of a religious teacher.

*Slogan*—The religious teacher is a living example of the great purposes underlying Catholic life.

*References*—Catechism of Catholic Education, chapters X and XI; Official Attitude of the Catholic Church on Education; The Catholic Teacher's Companion.—*Kirsch*.

CATHOLIC PARISH SCHOOL DAY—Thursday, November 19, 1925:

*"Where the right education of youth is concerned, no amount of trouble or labor can be undertaken, how great soever, but that even greater still may not be called for."*—Pope Leo XIII.

1. Organization and work of the parish school.
2. Our people have demonstrated their faith in Catholic education.
3. Financial support of the parish school.
4. School training must be supported by training in the home.

*Slogan*—Love of God and Country is taught in the Catholic parish school.

*References*—The Catholic High School; Catechism of Catholic Education, chapters II-XII.

HEALTH EDUCATION DAY—Friday, November 20, 1925:

*"Children form a beloved part of our fold. Let us cooperate together so that we may combine the two principal aims of modern times—a healthy soul in a healthy body."*—Pope Pius XI.

1. Provide for the physical as well as the mental and spiritual.



2. Good health is essential to success in school work.
3. Health instruction is the combined responsibility of the school and home.
4. The school teaches how to work; it should also teach how to play.

*Slogan*—Every child in a Catholic school a healthy child.

*References*—Medical Supervision in Catholic Schools, pp. 14-22, 35-39; Health Education Bibliography, pp. 7-12; Health Through the School Day, Part II—graded suggestions.

**CATHOLIC HIGH SCHOOL AND COLLEGE DAY**—Saturday, November 21, 1925:

*"To imagine that youths who have passed through colleges and universities, and have acquired certain knowledge of languages and sciences, but have not formed strongly marked characters, should forge to the front and become leaders in the army of religion and civilization, is to cherish a delusion."*—Bishop Spalding.

1. Endowments for Catholic colleges.
2. The value of a Catholic college education.
3. The need of more Catholic high schools.
4. The phenomenal growth of the Catholic high school system.

*Slogan*—Catholic colleges and high schools train for ideal citizenship.

*References*—Catechism of Catholic Education, chapters II, III, IV, VI, XI and XII. The Catholic High School—entire text; N. C. W. C. Bulletin—October, 1925, *Catholic Secondary Schools in 1924*.

**FOR GOD AND COUNTRY RELIGIOUS EDUCATION DAY**—Sunday, November 22, 1925:

*"One of the most effective instruments for the expansion and perpetuity of the religion of Christ, is the parochial school."*—Cardinal Gibbons.

1. The significance of the Supreme Court decision on the Oregon School Law.
2. Decrees of the Church on attendance at Catholic Schools.
3. The principles which serve as a basis of Catholic education.
4. The laity's contribution to the establishment and maintenance of the Catholic school system.

*Slogan*—Every Catholic child in a Catholic school.

*References*—Catechism of Catholic Education, chapters VIII and IX; Official Attitude of the Catholic Church on Education; N. C. W. C. Bulletin, July, 1925—*What the Oregon Decision Means for American Education*.

## INDIVIDUALIZED INSTRUCTION IN ENGLAND

The report of the 29th Annual Conference of Catholic Colleges (England) contains the following account of the method of individual work adopted by Holt Hill Convent, written by Mother Beatrice, a religious of the Faithful Companions.

The method of individual work adopted by Holt Hill Convent Secondary School has been in force now for three years. It is called "The Whetstone Way."

By this method lessons are given all the morning and the afternoon is left free for study in different rooms where mistresses are seated for purposes of reference and to test work. The children are given a scheme of work in each subject for a month and have report cards on which their progress is marked by their respective mistresses—the finished cards are signed by the Head Mistress and by the Form Mistress. Then they are signed by parents and finally returned to the Form Mistress. During the working out of the scheme many difficulties cropped up, *e. g.*, when the end of the month came round it was found that unpopular subjects had been sometimes left untouched—popular subjects had received more than due share of attention. To remedy this, detention was tried, and finally each card was divided into four—a space for each week—and no child must begin the next week's work in any subject until she has finished the whole of the preceding week's work.

Also children found it impossible to get to the mistresses at the necessary time—this led to the making of a time-table for each child, giving her a definite quarter of an hour when she goes to her mistress. Incidentally, the child's homework is settled; as, if she wishes to say her history, for example, next day, she will naturally study that the night before.

The advantages of such a system are found to be many. Work has decidedly improved, the relations between mistresses and children are more friendly, difficulties of discipline have practically disappeared—children have not too many oral lessons, and are keen to get their cards well marked—mistresses get to know their children quicker and better, children have improved in power of self-expression, and freely ask for an explanation of their difficulties—the amount of ground covered in all subjects is greater than that covered before—the parents are as keenly interested in the "cards" as the children are.

When a difficulty is common to, say, half a dozen, it is explained to them while the rest of the class work; in any case, each individual is considered; the dull children are marked on their merits.

This may not work so well in another school—its successful

working depends largely on the zeal and hearty cooperation of the staff.

In discussing the paper, a Religious of the Holy Child thanked Mother Beatrice for her very interesting paper and especially for calling it the "Whetstone Way," and not Dalton or Montessori. She remarked that as each school would take its own method, individual work would not be laughed at; if everyone took from it what they found useful for their own school, they would get on better. People usually got hold of the most difficult points in Miss Parkhurst's book and from that criticised the method of individual work.

In answer to a question why with the system of individual work there should be a time-table, Mother Beatrice explained that the children must have a fixed time to see the mistresses; otherwise there would be confusion. The children went to each mistress at a specified time, about five together for a quarter of an hour. That was started with children of 13, then extended to those of 11, at their request; and it was not considered advisable to include the 1st Form as yet.

In answer to a question of a Sister of Mercy on the teaching of French, Mother Beatrice explained that Latin and French went together and, like every subject, had the usual quarter of an hour of individual attention. That enabled mistresses to insist on oral work in languages from each pupil. She added that there was a time-table as well as a directory by which children might know where mistresses could be found—that avoided wandering about the corridors. For the lower forms, questions were set to make them study, for all the work they could not get done at school had to be done at home.

#### HIGH SCHOOL ANNUALS

The annual has taken its place as one of the most important among the extra-curricular activities carried on by high school students. It serves as a splendid means, not only of building up school spirit and student solidarity, but likewise of stimulating literary expression. Naturally the annual is worth while only to the degree in which it represents the work of the students and not of the faculty. It is encouraging to find the publications of our Catholic high schools winning such enviable distinctions as is evidenced from the following note concerning the *Centripetal*, the annual published by the students of the Central Catholic High School, Toledo, Ohio.

For the second successive year, the *Centripetal* has been rated as an *all-American* high school annual by the Central Inter-scholastic Press Association of Madison, Wisconsin, in the fifth

*All-American Year-Book Contest.* This year besides receiving an *All-American* rating it will be a candidate for the silver cup, to be given for the best book in the secondary school field. More than six hundred annuals were entered in the contest held exclusively for the eight hundred members of the C. I. P. A.

The contest was distinctive in that it gave every book a specific, detailed criticism which included every feature of the book, and then rated accordingly. This system of rating makes it possible for every staff to know just where its book places in the contest and enables all staffs which have failed to win high honor to check up on their progress.

Out of a possible one thousand points, the *Centripetal* received nine hundred and nine, not including the bonus of one hundred points given for financial standing.

This year, for the first time, all annuals receiving *All-American* ratings will be awarded trophies which will become the permanent property of the publication.

The C. I. P. A. is a press association under the direction of the University of Wisconsin with headquarters in Madison. Forty states are represented in its membership.

## REVIEWS AND NOTICES

**Advanced Exercises in English**, by Roy Davis. New York: Ginn and Company.

The fact that the author of this book is announced on the cover as a professor of English in a "College of Business Administration" did not prejudice me in its favor since I am inclined to look askance upon "Business English." But an experience of six months in the use of his book in the classroom convinced me that it can be made to serve admirably the needs of students who have reached the upper grades of the high school or even entered on the college course without a sufficient training in English. For the method employed is most decidedly practical with but faint traces of "efficiency." From simple tests in accurate use of synonyms and the avoidance of common errors of speech the book takes the student through what is practically a complete course in English, at the same time referring only where really necessary to grammatical rules and definitions. From this will be seen that much is left to the knowledge and good judgment of the teacher, a valuable quality in a textbook.

Naturally not every detail will meet with general approbation. For myself I feel that some of the forms pointed out as to be avoided are quite permissible. But I do not consider that a fault; rather, it is just as well that in the present craze for standardization there should be some latitude left in the use of language. There is really no sound reason why we should all speak and write in exactly the same way; on the contrary, a reasonable variety is desirable. And to the genuine lover of the English tongue nothing can be a greater bore than those arid discussions on grammar, spelling and pronunciation that seem to fascinate the half educated. The world will not go down to destruction because one man says "I will" where another would say "I shall"; and it is quite possible to maintain friendly relations with a person who omits the "u" from "honour" or stresses the second syllable of "contemplate." To convince young students of this is probably the most difficult task facing a teacher of English, since the young (and some who are not young) persist in desiderating a set standard where such a standard is from the nature of the case out of the question.

But, while recording our admiration of Professor Davis' book we must allow that this method will not of itself make a student a master of English. That requires something beyond practical "drilling": it demands an acquaintance with the historical development of the language, which in turn supposes an acquaintance with Latin and Greek. Actual experience has convinced me that most of the slovenliness observable in the English of our graduates from High School, College and University is traceable to the lack of that classical training which is indispensable for one who desires to speak and write the English of an educated man. A student lacking this training cannot hope, unless he be a genius, to advance beyond a sort of mechanical correctness attained largely through memory; the soul of the language will ever elude him.

In the format of the volume we have something quite new. I have referred to it as a "book" while it is in reality a tablet (American, "pad") with perforated sheets that can be detached and handed in to the teacher with the pupils' own corrections, etc. This plan works extremely well and saves the teacher much useless labour.

EDWIN RYAN.

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**Newman: Prose and Poetry**, edited by George N. Shuster. Norwood Press; Allyn and Bacon, 1925. Pp. 196. Price 60 cents.

College professors who attempt to conduct a course in Newman sometimes fail to elicit a sympathetic response from their students; this failure, however, cannot be justly attributed either to the student or to the matchless stylist, since they have been known to be on intimate terms even without the formality of a professor's introduction. But where such an introduction is necessary, this little volume, edited by Professor Shuster, of Notre Dame University, more than serves the purpose.

The discernment which impelled Professor Shuster to make Cardinal Newman the subject of three of the most valuable chapters in his *The Catholic Spirit in Modern English Literature* (1922) is evident in the more restricted content of this school text. After an introduction in which is set forth the wide influence of Newman's life, thought, and literary activity, there are generous selections from *Callista* and the *Idea of a University*, two sermons—*The Cross of Christ the Measure of the World* and *The*



*Second Spring*—several shorter prose pieces, and two of the poems, "created out of the leisure of his genius," *The Pillar and the Cloud* and *The Dream of Gerontius*.

The explanatory notes, which are scholarly without being oppressive, contribute much to an understanding of Newman's personality and an appreciation of the unapproached excellence of his literary work. SISTER M. CATHERINE (Ursuline).

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**The History of the Philippines**, by Dr. David P. Barrows.  
World Book Company, Yonkers-on-Hudson: 1924. Revised edition. Pp. 406.

The first edition was written when Dr. Barrows served as chief of the bureau of non-Christian tribes of the Philippines, 1901-1903. After that as superintendent of the Manila schools and as director of education for the islands, 1903-1909, he came to a better understanding of the Filipinos and their problems as well as a broader appreciation of the Spanish period and the work of the church. During these years he apparently made good use of the private and monastic libraries as well as the collection of material in the Manila public library, though unfortunately his book is not provided with footnotes or bibliography. Yet these aids would be indispensable for the student desirous of going beyond this manual or the critic intent upon going behind it to check up on facts or interpretations. Since 1909, as president of the University of California and later as professor of political science, the author has viewed the islands from afar, maintaining his keen interest in happenings there and the effects of American polity, and correcting his perspective. The revised edition has therefore been materially improved.

Professor Barrows is not a Professor Bolton. He does not understand Spanish colonization in the same way, nor does he always evidence a requisite knowledge of the Catholic Church, the religious orders, and the Latin spirit, so essential for a Protestant American who would study thoroughly the three centuries of Spanish-Philippine history. However, there is little of an objectionable nature, but rather an obvious desire to evaluate sympathetically the Spanish régime and the church's burden of Christianizing and civilizing a pagan-barbarian population so remote from its administrative center. There is more emphasis on the early religious activities of Dominicans, Franciscans,

Augustinians, and Jesuits, than on their labors of the past fifty years; but less emphasis than one might expect on their mistakes, rivalries, growing wealth, and the resultant lessening of spiritual zeal. The author has tried to be fair in dealing with a trying subject, and has succeeded quite well.

The first hundred pages deal with the natives of the islands, geographical discoveries prior to Magellan (much of which might have been eliminated as commonplace material to be found in any good high school text on American history), the Spanish soldier, and missionary. An especially good chapter outlines the period of conquest and settlement, 1565-1600. The chapters considering the Moro Wars, Dutch rivalry, the period of obscurity and decline, 1663-1762, can well be omitted by the casual reader, but the last five chapters covering the years 1762 to 1924 should be of immediate interest to students and teachers of American history. Naturally there is a great amount of material to interest the Catholic reader from Legazpis' founding of Manila in 1571 with its church and Augustinian monastery and bishop, ten years later, to the settlement of the friar's land question through the kindly negotiations of Mr. Taft. After all, it is the history of 8,000,000 people, of whom 80 per cent are actively or nominally Catholics.

This edition of Dr. Barrows's history should find its way into our college libraries and on the reference shelves, for it is without question the best, short account of the islands in English.

RICHARD J. PURCELL.

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**A Textbook of General Botany**, by William H. Brown, Ph.B.  
Boston: Ginn and Company, 1925. Pp. 484. Price, \$2.96.

In the preface to this book the author explains his purpose, which is to treat the subject of botany from the standpoint of general principles and to acquaint the student with the phenomena of plant life, not as manifested in one or other particular type but as characterizing the Plant Kingdom as a whole. Such a treatment is in accordance with the best modern practice which aims to get away from the idea that the study of botany consists merely in a classification of plants and endeavors to explain how they live and how they may be controlled so as best to serve the economic and aesthetic needs of man.

The author of the present work has succeeded admirably in

his task and has given us a textbook that is well adapted to the needs of a college course in botany. The greater part of the book is devoted to the seed plants as being the most important and most interesting to the student and the several chapters present a unified discussion of the structure and functions of the various organs. The treatment of the lower orders is briefer but, none the less, sufficiently complete. The text is well supplied with illustrations, a feature that will appeal to student and teacher alike.

One defect in the book, at least to our thinking, is the lack of references. It is perhaps not necessary that a textbook should contain a lengthy bibliography, but a selected list of works for collateral reading placed at the ends of the chapters would prove helpful to the interested student. One is apt to be prejudiced against a book that gives the impression of being self-sufficient.

EDWARD B. JORDAN.

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**Boy Guidance; a Course in Catholic Boy Leadership**, outlined and edited by Rev. Kilian Hennrich, O.M.Cap., with a preface by Very Rev. Michael Ripple, O.P. New York, Cincinnati, Chicago: Benziger Brothers, 1925. Pp. xiv+239. Price, \$2.00.

The average boy spends somewhat less than two hours a day in school. On the other hand he has eight or nine hours daily of relatively undirected free time. The Cleveland Survey, among other studies, has shown quite clearly the significance of this free time in building character, both the anti-social character of the delinquent and the constructive citizenship of the socially minded citizen. In the last fifteen years there has been a remarkable awakening of interest in the recreational needs of the child. It is felt on all sides that the child's spare time is a strategic point in his education which cannot be overlooked. It is folly to spend millions on fine schools and then see our work spoiled by the child's misuse of his spare time.

As Catholics we stand committed to the principle that moral issues are supreme in education and we ought in consequence to be keenly alive to the moral significance of the boy's spare time activities. It is very encouraging, therefore, to read Father Kilian's book and to realize that it represents an organized movement to cope with the boy problem.

The title of the book is somewhat deceptive. Rather less

space is given to the general topic of boy guidance than to the special problems of the organization with which Father Kilian is connected, the Catholic Boys' Brigade. However, the book will not be without interest to other boy workers and even to the general reading public. For there are chapters treating of the psychology of the boy, of character training, of play as training for life. There is also excellent advice about types of games, discipline, camping and similar topics.

The principal defect of the book is one which it has in common with all other books on recreational leadership. That is its failure to take into account the recent advances of child psychology. No one would dare to write a text on education without grounding it on a sound psychological basis. One wonders why the same cannot be true of the literature of boy guidance. There is now available a considerable literature on the influence of mental level in the child's life, on the unadjusted child, on the causes of delinquency, on vocational psychology and other similar topics. All these things have their implications for the recreational leader and they ought to be made available for his use.

These are, however, minor defects in a book which is, on the whole, a valuable contribution to the literature of boy leadership.

PAUL HANLY FURFEY.

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Spalding, Henry S., S.J.: *Stranded on Long Bar*. New York: Benziger Brothers, 1925. Pp. 190. Price, \$1.00.

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Taggart, Marion Ames: *Pamela's Legacy*. New York: Benziger Brothers, 1925. Pp. 270. Price, \$1.50.

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